

THE Christian Workers Magazine

Continuing the INSTITUTE TIE

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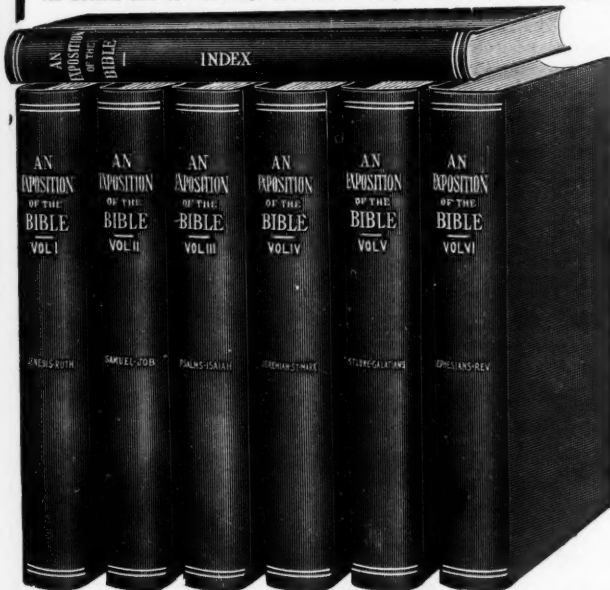
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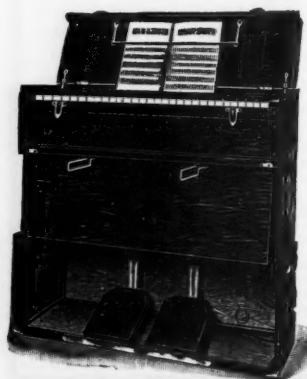
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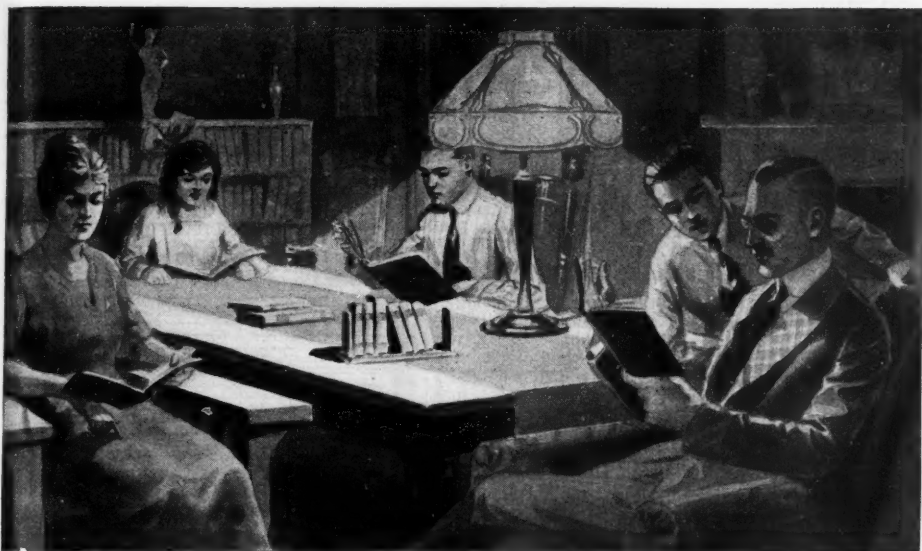
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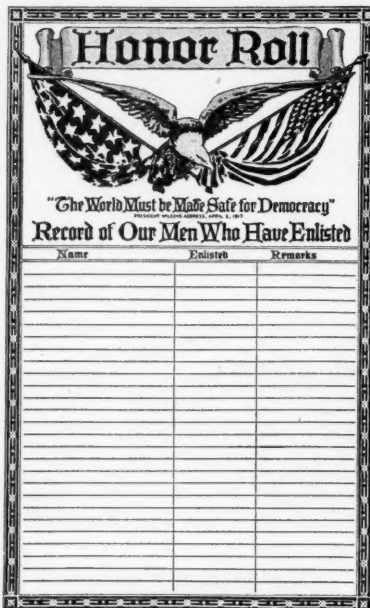
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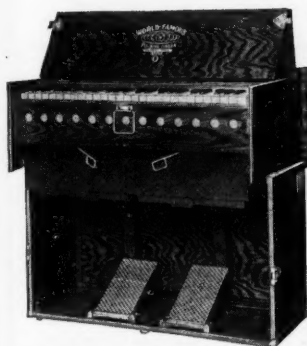
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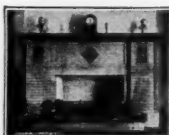
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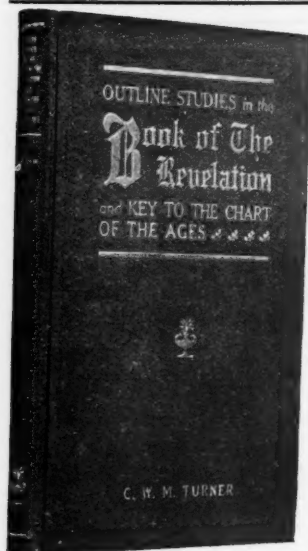
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THE BIBLE INSTITUTE COLPORTAGE ASS'N, 822 N. LA SALLE ST. CHICAGO, ILL.

Letter No. 11

Short Cut to the World's Peace

The Salvation of the Jews means the Salvation of the world.—Rom. 11:15.

Dear Friends:

The Christian people are nobly responding to the call of Jewish evangelization. The Jew is the palsied man of Mark 2:3. Be sure to read about that helpless Jew. When the Lord Jesus saw the "faith" of those who brought the sufferer to Him, the palsied Jew was saved and healed. Verse 5.

The New Covenant Mission to the Jews, Reed and Crawford Sts., Pittsburgh, Pa., is, under God, bringing the Jew to Christ.

But let Him see your faith also.

Our activities touch many Jewish centers abroad the land.

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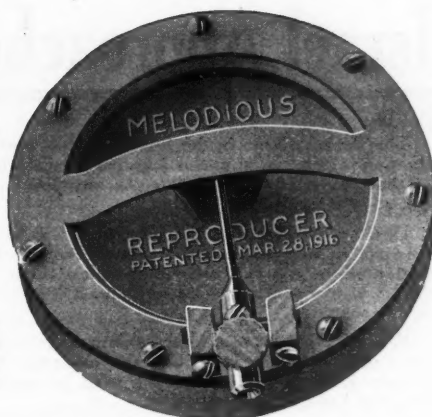
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2. The houses of Thy love are flow-ing free, They tell Thy love to all who hear; Thy spir-it calls to all who come home to-day, Come back and find the peace with all the glo-ry, When our long-ing eyes shall see Thy face, We shall have Thy fel-low-ship for-ev-er, In the splen-dor of the throne of grace.

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Don't you think that fairness to the nation requires us to give the Jews the Gospel message now, while it is yet time? Ought we not to show a heart of pity for this poor benighted people, by showering upon them now an overwhelming Gospel testimony? And will not such an act on our part hasten the coming of Him whom our hearts long to see soon?

We ought to have greatly enlarged resources. Won't you co-work with us? You can't preach to the Jews; but you can pray for them; and you can give of your means to help forward the work. We need so much your prayers, your sympathy, your help. May we have them?

Your gift, be it a thousand dollars, or one dollar, will be indeed welcome, and will of course bring you our literature. Or we will gladly send you literature free, at your request.

Williamsburg Mission to the Jews

Station A

Brooklyn, N. Y.

THE Christian Workers Magazine

October, 1917

Editorial Notes

"Therefore being justified by faith, let us have peace with God."—Romans 5:1 (Revised Version).

The battle of New Orleans which is regarded as one of the most remarkable victories in our military history, was fought two weeks after peace had been signed at Ghent. It was before the days of fast mails and cablegrams, and the combatants were unaware of the new relations in which they stood to one another and the awful loss which they might have saved.

The circumstance finds a sad parallel in the spiritual realm. God and man have become reconciled through the blood of the everlasting covenant. Peace has been made by the Cross of Jesus Christ, but man continues in his opposition to God as if it were not.

Nor is it always because he has not heard the good news. He has heard it but he does not believe it. O, if men knew that a full and free forgiveness and justification were offered them in Christ, would they not cease their strife, that strife which expresses itself in sin, and be at peace?

Dear reader, we urge you to believe it, and to enter into the enjoyment and the power of the new life which may be yours today. Follow in the footsteps of Martin Luther, whose personal deliverance from the chains of spiritual darkness is being celebrated this month. The doctrine that "the just shall live by faith" brought this deliverance to him, because he received it as God's message to his soul. Think of the millions who have followed in his train in these four centuries! Will you not join the glad company today?



Perhaps it were better to call it, The Protestant Reformation Anniversary, for it marks on the thirty-first day of this month the 400th anniversary of its rise. On that day the young German monk, Martin Luther, posted on the door of the Church of All Saints, in Wittemberg his nine-

ty-five theses denouncing the errors of the Church of Rome, which initiated a movement changing the course of history. It did more than this, it broke the shackles that fettered multitudes of souls and set them free in the truth of the gospel of salvation.

We are glad at the revival of Lutheranism which has taken place in this anniversary year, and we trust it will prove to be also a revival of the life of God in the hearts of multitudes of men and women in and out of that great historic church.

In an informing article on the subject the "Congregationalist" (Boston) offers a timely word as to the value of Lutheranism in helping the church at large to maintain a proper appreciation of the place and value of the Christian sacraments and other institutions of the church. During the past few years the wave of evangelism in this country has carried us away from a suitable recognition of the place of forms and ceremonies in the public worship of God, who desires all things to be done "decently and in order." If Lutheranism could quicken our feeling of reverence in public worship; if it could help us to give a more prominent place to the reading and exposition of the Word of God; if it could elevate the character of our sacred music, it would be doing a good deal just now for the strengthening of the Christian church.

How deeply we all regret that Germany, the home of Martin Luther and of Protestantism is not where she can suitably recognize and advance this anniversary occasion. But we believe with our contemporary named above, that "there must be still in that land a great number of men and women who have not forfeited their right to be considered the spiritual descendants of the great reformer." We therefore echo the desire of our brother editor that the occasion be made an "opportunity of laying, through prayer and exhortation of the great spiritual truths we still hold in common, the foundations of the reconciliation which, please God, shall be permanent."

For the Lutheran church itself, we say

The
Lutheran
Anniversary

"Amen" to the Litany suggested by the World's Evangelical Alliance:

"In this 400th year of the Reformation, we beseech thee to bring back to the simplicity that is in Christ those who hold the heritage that the just shall live by faith, delivering them from vain philosophy and all assaults of the devil. Grant thy grace, Lord."



The subject of this editorial note is suggested by reading "The World War," by Alfred E. Knight, who points out more clearly than

The Evolution of Prussianism

most writers the moral causes leading up to the present unparalleled conflict. These are three:

Prussian militarism under the influence of the Kaiser; back of that the aggressive atheism and nature philosophy of Nietzsche; and back of that again German pedagogy, by which is meant the teaching emanating from German universities, and what in this country would be called theological seminaries.

Our own land is starting just where Germany did in the breaking down of faith in the Bible as the revelation of God. Our universities and some of our theological seminaries are the offenders in this case, and how long it may be before their infidel absurdities shall issue in aggressive atheism, no one can tell. But when that day comes, there will be nothing to hinder just such a militarism here as that which now horrifies us in central Europe.

Faithful teachers and preachers of the Word of God, Christian colleges and orthodox seminaries are doing more than our legislators to hold back the tide of war. Just now we are not thinking of the present war into which circumstances beyond our control have forced us to enter, but a more awful war likely to follow it, unless men heed the warning of God and repent and obey his laws.

To invest money in liberty bonds and give for the Red Cross are patriotic and philanthropic duties, but there is a duty in the use of our means which takes precedence of both of them, and that is the support of Christian education, Bible teaching and evangelism. Our appeal is to Christian givers to remember the "home base" in this particular, and to "strengthen the things which remain" against the unprecedented strain soon to be experienced.



It is said that this is what the Pacific Coast, and especially San Francisco, is trying to do. "It is almost incredible," one of the scientific men of California is quoted as saying, that business interests of that state "should

"Ignoring the Earthquake" willingly and weakly, year after year, allow a permanent threat

to hang over their very existence, without making any intelligent effort to study the subject or to meet the problem."

The people there have unwittingly drifted into a false attitude. They are afraid to frighten away capital and people. The real estate agents never heard of earthquakes. The newspapers have joined in a conspiracy of silence about them. When the geologists tried to gather data on the subject they were told to "forget it," and "cut it out," etc.

And so it came about that "when the earthquake of 1906 broke the water-mains and at the same time set fire to the city, the people were entangled in a snare of their own weaving."

So are there men and women who are trying to ignore sin and its consequences. But the judgment can not be ignored, hell is a fact that can not be "cut out." The wiser thing to do is to meet the problem and settle it. Only, unlike the earthquake, we do not have to study it out for ourselves. God has done that in the person and work of His Son, Jesus Christ. He is the solution of our eternal difficulty, for "whosoever shall call upon the name of the Lord shall be saved."

We urge our unsaved readers to learn a lesson from the folly of ignoring the earthquake. Rational beings should not bury their heads in the sand, and imagine, like the ostrich, that danger has been escaped. Submit to Jesus Christ today, and be ready when the crisis comes. Nay, there is no crisis for the man of faith. His crisis was forever past when he came to Jesus.



We heartily believe in athletics for young people, and older people also who are able to engage in them. We believe in them

because they make for a sound **College** body, and a sound body for a sound **Athletics** mind, and a sound mind for a sound appreciation and expression of the Christian faith. We are to glorify God in our body which is His, and other things being allowed for, we can glorify Him better when we are well, and strong and hearty than when the opposite is the case.

Nevertheless we have never believed in intercollegiate athletics. The advertisement thus given to college life has not been wholesome in our judgment; and without intention on the part of its promoters, it has been deceptive concerning both the physical and intellectual advantages to undergraduates.

We are interested to see that some of our college presidents are now boldly taking this view. Dr. Garfield, of Williams, some time since expressed the opinion that while the colleges were annually graduating a few men of extraordinary athletic ability, they were graduating many men of undeveloped intel-

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lectual power. In athletics also, while a few were highly trained, the majority were not trained at all.

To the same purport, the "New York Evening Post" quotes President Foster at the National Educational Association, as saying that there were not enough available intercollegiate athletics to meet the need of the government for its training camps for officers. Thousands of seniors and recent graduates were unable to pass the physical examinations, because a majority of them had been without incentives and equipment for athletic training. In other words, certain colleges which made much of intercollegiate

games spend about sixty times as much money for each member of a team, as they spend for the games of each of the other students.

The conclusion of Dr. Foster is that the only policy through which a college can meet its obligations in this regard is to have no intercollegiate games, but inexpensive athletics in moderation for all students, especially for those that need them most.

We believe such a policy generally carried out would make for the widest benefit, intellectually, morally, and spiritually, to the coming generation, and hence to the government and the Christian church.

The Menace of Mormonism

Editorial

IT IS doubtful if many of our readers realize the seriousness of the Mormon menace. We are not thinking of its political, but its religious side as it stands related to the salvation of souls.

The thought has been brought before us recently by a pamphlet on the second coming of Christ which the propagandists of that cult have been circulating extensively after their habit. There is much Scripture in it by which the unwary easily may be entrapped, but now and then we come upon an interpretation of Scripture which exhibits the cloven foot.

For example, Revelation 14:6, 7, which speaks of the angel flying in the midst of heaven "having the everlasting gospel to preach unto them that dwell on the earth," is applied to Joseph Smith. Early in the 19th century this lad, not over eighteen years of age, is said to have received a vision of a book written upon gold plates giving an account of the former inhabitants of the American continent and containing also the fullness of the everlasting gospel as delivered to them by the Saviour. This book was deposited in a certain place and with it two stones fastened to a breastplate constituting the Urim and Thummin. By means of these latter the prophets were enabled to translate the book which in Joseph Smith's hands became the book of Mormon.

While this book was in course of construction a very important event took place—no less indeed than the coming of the messenger to prepare the way of the Lord. This messenger descended from heaven in a cloud and laid his hand upon Joseph Smith and his associate, Oliver Cowdery, and conferred upon them the priesthood of Aaron with "the keys of the ministering of angels and of the gospel

of repentance and of baptism by immersion." This messenger was none other than John the Baptist who acted under the direction of Peter, James and John, the apostles of Christ. Subsequently these three themselves came to Smith and Cowdery conferring upon them the higher order of priesthood, namely Melchizedec, which "gave them the keys of all the spiritual blessings of the church of Christ, and the power and authority to organize the church and the kingdom of God upon the earth."

But this is not all. A few years later Elijah the prophet came to them in fulfilment of Malachi 4:5, 6, making known to them the doctrine of salvation for the dead. This doctrine was to the effect that the millions who have died without Christ are not eternally lost. The gospel is preached to them in the spirit world and on condition of accepting it they may be saved, provided that the outward ordinances of the gospel are administered vicariously for them upon the earth by their relatives. This in their judgment is what the Spirit of God means in Malachi by the "turning of the hearts of the fathers to the children and the hearts of the children to the fathers."

The book of Mormon teaches further that the two American continents are the land promised by Jacob and Moses unto Joseph and his seed in Genesis 49:22-26 and Deuteronomy 33:13-16. When this became known, and that among other things America is the place where the Zion of God should be built in the last days, "the children naturally became anxious to know where the city of Zion would be located." Therefore at the April conference of the church preceding his martyrdom, Joseph Smith professed that the whole of America is Zion, and that "wherever

the elders should build up churches and tabernacles unto the Lord throughout the states, there should be a stake of Zion."

But we have forgotten something. The same day that Elijah came in fulfilment of Malachi's prophecy, which was April 3, 1836, the place being the Kirtland Temple, Ohio, Moses came also and committed the keys of the gathering of Israel from the four quarters of the earth. And it is because of this that "thousands have left their homes in the land of their birth and have cast in their lot with Latter-day Saints in America." They are thus testifying to the world that the hour of God's judgment is at hand and that they are seeking to be prepared for the coming of the Messiah.

The pamphlet from which the foregoing is quoted closes with a solemn warning that Satan is likely to oppose this teaching, and that the reader should be on his guard not to be deceived by falsehoods in circulation about the Latter-Day Saints.

It may be easy for some to smile at incredulity like this, and wonder who possibly could be led astray by such absurdities. But the same may be said of Roman Catholicism, of Spiritualism, of Christian Science, and for that matter of the whole foundation of Paganism. Very strong and intelligent people, as the world estimates things, are found among the supporters and propagandists of all these religions which can be explained

only in the light of such passages of Holy Writ as Romans 1:21, 22, 28 and 2 Thessalonians 2:11, 12. In other words, when men fail to glorify God as God, they, as a judgment upon them, become vain in their imaginations and reasonings, and their senseless hearts become darkened. Professing themselves to be wise they become fools. They refuse to retain God in their knowledge and He then gives them up to a reprobate mind to do those things which are not fitting; or to put it in another way, he sends them a working of error or "a strong delusion that they should believe a lie."

While this editorial was in process of writing there came into our hands a similar one from "The Christian Statesman," entitled, "Further Mormon Aggression," showing to our great astonishment that the Oxford University Press is now publishing Mormon literature! And to make it still more serious is inserting it in the King James Version of the Bible between the Old and New Testaments. The American agent of the Oxford University Press is reported by that periodical as saying, that the publication had been continued for about two years because there had been no protest against it! We trust this may not much longer be the case, and that our reference to it as well as that of our contemporary may bring forth such a shower of protests as to impress that great publishing house with the error of its ways. Its New York office is 35 West 32nd Street.

Meditation

By Albert Simpson Reitz

Beneath the silent trees, through low-hung leaves,

I watched the West transform her evening gold

Into a robe of lavender and rose,
With which to drape the stately queen of night.

Above me in the branches thrushes sang
In notes supremely pure an evening psalm,
While all about me flowers lifted up
Their fragrance.

Such a sense of heav'nly peace
Surrounded me that I forgot the world
And all the turmoil of the rushing throng;
I saw the things invisible, the things
Eternal in the heavens. Eyes of faith
Beheld the day-dawn of His coming in
The cloud-heights full of glory. With a rush
Of longing I beheld the beauty of
His presence as He reigned, the Prince of Peace.

But suddenly there smote the stillness sharp
Commands of "Column left! Attention! Halt!"
As practice squads drilled in the city streets,
And in a flash I saw this stricken world
Half-ruined by the ravages of war,
With millions hunger-crazed and desolate,
Where sorrows seemingly too great to be
Assuaged this side the grave were taunting
hearts
And ravished homes.

About me all was dark,
And quick confusion thronged my thoughts
until
There came the Word, "When these things
come to pass,
Look up, for your redemption draweth nigh."

Once more His peace is in my heart and on
My lips the prayer "Come quickly, Lord, yea,
come
And reign, Thou great, eternal Prince of Peace."

"The Story of My Life and Work"

Editorial Book Review

WE HAVE just finished reading "The Story of My Life and Work," by G. Frederick Wright, D.D., LL.D., F. G. S. A. (Bibliotheca Sacra Company, Oberlin, O.), and a more interesting autobiography we have seldom read, though we have read many. It is as newsy and chatty as though its distinguished author sat opposite to you telling the story. The chief reason for its preparation was to keep in the foreground of the public consciousness the new arguments and recently discovered facts supporting conservative views as to the relation of science to the Bible. It does this, and does it so pleasurably and graphically that you forget the purpose while benefiting by the result.

I

The author was born in 1838 in northern New York on the border of Vermont, and hence was practically a New Englander. As his grandmother lived to be very old and he was her intimate companion, he had opportunities for learning at first hand of New England life prior to the Revolutionary War, whose descriptions enrich the opening pages of the volume. Incidentally, the circumstance illustrates the length of time through which evidence of the first order may be transmitted by tradition, and has a bearing not only upon the authenticity of the Gospels, but also upon the Pentateuch.

II

Reasons, partly religious and partly political, led to his going to Oberlin College rather than Middlebury or Dartmouth, and his story of the founding of that unique school of learning, his descriptions of its professors, including the great Finney, his recital of the thrilling events of the anti-slavery excitement just prior to the Civil War, and of the Civil War itself, in which he was a volunteer soldier, make a chapter of intense interest.

He tells several good stories of President Finney's eccentric remarks and actions, but adds that so great was his personality that nothing seemed out of place in what he said

or did. One Sunday Professor Morgan was to preach for him in the college church, whose sermons, while always full of thought, rather lacked the clearness which characterized those of Finney. This brought out one of the latter's prayers before the sermon, when he asked the Lord to "help Brother Morgan to speak so simply that we can all understand him, and not have to stand on tiptoe to see what he means."

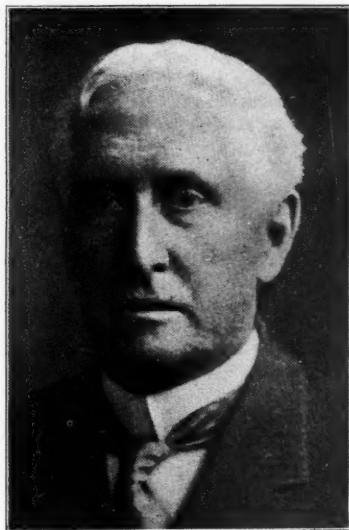
III

We wonder how many young ministers today on graduating from the theological seminary, select their field of labor in the way Dr. Wright did. Several churches were ready to call him, but for some reason or other, he scarcely knew what, he chose that which offered the smallest salary and about which he knew the least.

It was in a small town in northwestern Vermont near his birthplace. The salary was \$400 per year, without a parsonage, and the parish was so scattered that he had to keep a horse. He had married, and he and his wife kept house in three small rooms upstairs in a building which was occupied "by one of my most active, officious and ill-balanced parishioners." Distinguished men often have modest beginnings.

There was an advantage in his small salary however, because, making a virtue of necessity, instead of taking expensive vacations, he got his recreation in studying the topography and geology of the interesting region in which he lived. Thus he became a local authority on the glacial deposits of that neighborhood, and began unconsciously to lay the foundation of the great work he afterward accomplished and the great reputation which has come to him.

At this point in the volume he draws an impressive mental picture of the "slow but majestic advance of that mighty engine of erosion, the glacial float, as it filled the St. Lawrence valley, projected itself southward between the Green Mountains and the Adiron-



G. Frederick Wright, D. D., LL. D.

dacks, and finally overwhelmed their summits (leaving boulders on the top of Mount Washington) until it reached Staten Island, piling up immense moraines there and on Long Island, out of the debris it had gathered in its course."

IV

An unusual providence seemed to attend Dr. Wright during the whole course of his life, an illustration of which is presented in the next decade of his experience when he removed to Andover, Mass. Some of the older ministers there, aware of his interest in geological matters, commiserated him in having come to a locality which had nothing of interest in it of that nature. But it soon developed that he had been put down where one of the most important problems presented itself at the very back door of his parsonage, namely, a congeries of gravel ridges locally known as Indian Ridge. He carried on his observations on "blue Mondays" for about the space of three years, by which time he was able to establish a theory, since universally accepted, which connects those ridges with the closing stages of the great Ice Age.

The publication of his paper on this subject brought him favorably to the notice of scientific authorities of fame, including Clarence King, Asa Gray, Leslie, Dana and others, and finally led to a series of articles from his pen in the "Bibliotheca Sacra" contravening Darwinism. These elicited a letter from that savant himself, in which he said that the statement of his theory "was powerfully written and most clear."

Dr. Wright maintained what has become



Shepherd Playing on His Pipe, in Syria
Photo by Dr. G. F. Wright.

more and more evident as time has advanced, namely, that the variations in both plants and animals are much greater than Darwin had supposed; and that indeed, so many of them had to take place at once to make any one variation an advantage, that nothing less than design could account for them, hence a personal God.

It was while at Andover that he engaged, with others, in investigating paleolithic discoveries at Trenton, N. J., in which it was clearly proven that man existed on this continent before the close of the glacial epoch.

While there also he was encouraged by Professor Asa Gray and others, to utilize his familiarity with both science and the Bible to write a book on the evidences of Christianity which would meet a deeply felt want. The result was "The Logic of Christian Evidences," which has passed into six editions, and which we are pleased to notice in this way because we consider the advertisement of such literature a Christian duty. We might also name at this time, though they saw the light some years later, his "Scientific Aspects of Christian Evidences," and "Scientific Confirmations of Old Testament History," which should be at least in every pastor's library.

Another turning point in Dr. Wright's life, and another special providence occurred when after ten years at Andover, he was invited to take the chair of New Testament Language and Literature at Oberlin Theological Seminary. Professor Dana advised against his leaving the East and its centers of scientific investigation, but it soon transpired that the only place in the world where he could have carried on his glacial investigations was the very place to which he had now gone. The opportunity occurred under the auspices of the Western Reserve Historical Society, of Cleveland, which provided the funds for extending his explorations of the glacial boundary across Ohio and the states farther west. Later he went to Alaska on the same general errand, the results of which are embodied in a volume which we also recommend, and which is called, "The Ice Age in North America and Its Bearings on the Antiquity of Man." This work indicates a very recent date both for the glacial conditions and the volcanic activity in our Rocky Mountain region. Companion volumes to this by Dr. Wright are "Man and the Glacial Period," and "The Origin and Antiquity of Man."

V

One of the most interesting chapters in "The Story of My Life and Work," is that describing the author's shipwreck in Greenland (1894), when he was one of a party

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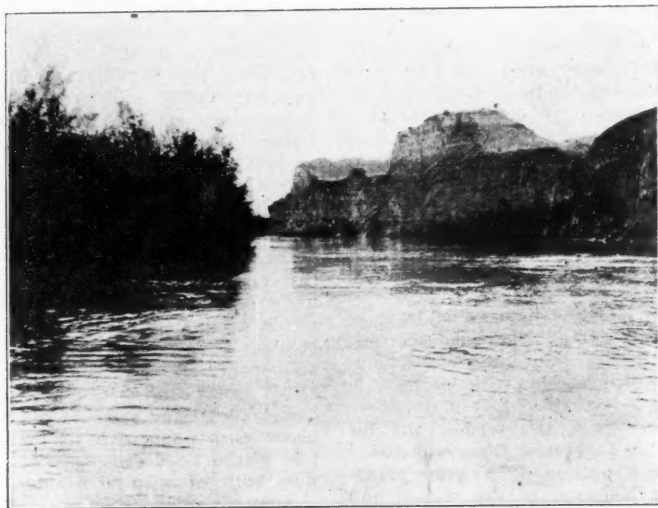
gotten up by Dr. Frederick A. Cook, later of North Pole notoriety. And, by the way, the versatility and courage of Dr. Cook as shown in rescuing the party, has ever left Dr. Wright very skeptical of the charge that this distinguished traveler never climbed Mt. McKinley.

Dr. Wright's exploration of this region was thought sufficiently important to lead the Danish map-makers to name one of its mountain peaks after him as had been done previously in Alaska.

We wish space permitted to quote his testimony to the work of the Moravian and Lutheran missionaries among the Eskimos, or to describe a Sunday service at Ikamiut which he had the privilege to attend. Verily, the

Siberia, and then went into Turkey and finally the Holy Land and Egypt, and so returning home.

We are obliged to cut out from our review illustrations of the rich humor with which the book abounds, and the amusing stories it records of foreign customs and the side-splitting situations to which they gave rise. But we can not omit Dr. Wright's testimony to the Japanese assimilation of western civilization, especially when he says that the professors in the universities of Japan know the literature of European and American science as fully as our own professors. A similar observation that impressed us was his reference to the Chinese inherent love for the beautiful which seemed to contradict a prev-



Banks of the Jordan Near the Bathing Place

Photo by Dr. G. F. Wright.

gospel "is the power of God unto salvation to every one that believeth," of every condition and every clime, and its fruit everywhere is seen to be the same. What a demonstration of its divinity!

VI

Perhaps the one greatest event in our author's life was his trip across Asia, begun in 1899, when, accompanied by his son, and financed by a man of means interested in such work, he set out to determine the extent of glaciation in the central and northern parts of that continent. A large number of pages in the volume are taken up with this trip, and crowded with information, description, and the light and shade of travel as he passed through Japan, China, Mongolia, Manchuria, Russia,

alent idea that the aesthetic is absent in the nature of that people. The poverty of the great mass of the Chinese people was forced upon his attention. Carpenters get the equivalent of eight cents a day, while ordinary workmen and sewing women get five cents. Of course, this is offset by the low cost of living, oatmeal selling for less than a cent a pound. The railroad through Manchuria was being laid by laborers who were receiving ten cents a day, and "it was no unusual thing to see a hundred of them at work without a stitch of clothes upon them."

We have heard a good deal about Siberian exile, but Dr. Wright gives us a side of it not commonly known when he speaks in one place of the unusual opportunities the exiles

had "to select eligible places for residence and to build up a civilization that must have gone far to discount the evils connected with the exile system." "The garden of western Siberia lies in the valley of the Obi for a distance of 300 miles. Here there are 100,000 square miles of well-watered fertile prairie land, with a climate permitting the ripening of the most important cereals, and in every way as well adapted to cultivation as the plains of Minnesota." To quote him further, "One finds that in coming to this part of Siberia, he is not out of the world. The mass of the people look and appear much as they do in any European city. The teachers in the schools are highly educated men. More than once when my Russian and French were insufficient, I was asked to converse in Latin." Siberia can easily support a population of 100,000,000.

At present nothing will interest us more than Dr. Wright's testimony to the high character of the Russian people and government. He found an unusual proportion of the people to be total abstainers from alcoholic beverages. There was also a general dissemination of knowledge among them. In every city of 10,000 or 12,000 there was a museum open to the public, and even the common soldiers were able by the use of maps to make the travelers understand what they believed to be the destiny of their empire.

The religious situation impressed him very much. Priests are required to be married, and a large portion of the church service consists in reading of the Bible which, by the way, is everywhere freely circulated. In ninety-three post houses at which Dr. Wright and his party stopped in Turkestan, there was found on every table a portion of Scripture translated into the language of the region, and bearing the imprint of the Petrograd Bible Society. The agents of this society had free passes from the government over the entire railroad system.

There are no seats in the Russian churches, so that rich and poor, high and low all crowd together in the most democratic fashion. It was a very impressive scene to encounter far out in the Siberian wilderness a church car provided with a priest and choir, and to see the people gathered from their lonely fields of labor taking part in a service "as noble and beautiful as any that is rendered in the largest cities of the Empire." It is Dr. Wright's testimony that in no country in the world are the common people more completely imbued with the principles of the gospel than in Russia.

VII

Dr. Wright was permitted to enjoy a third and a fourth trip to Europe after that across

Asia, but interesting and instructive as their annals are, they must be passed over very briefly. On the first occasion he again visited the Holy Land, and on returning delivered the course of lectures at Princeton now found in his "Scientific Confirmations of the Old Testament." In this volume the general authenticity of the Old Testament is supported by strong circumstantial evidence; and this in turn by the author's examination of the physical conditions involved in a number of occurrences reported in the Old Testament which seemed at first sight very improbable.

Little was known about these conditions in ancient times, but modern science sheds a flood of light upon them. It is now clear that the stories could not have been invented, and that they could not have been materially enlarged by legendary accretions as the latter would have introduced incongruous elements at once disproving them. In reviewing this important volume, the "Expository Times" said: "For a long time to come every one that has to write upon the Deluge, or touch that wider subject of the attitude of the Old Testament to the phenomena of nature, will require to know what is written in this book."

Prominent among the miracles specially treated were the crossing of the Red Sea, the parting of the Jordan, the destruction of Sodom and Gomorrah and the Noachian Deluge, which is thought to be connected with the changes of land level accompanying the glacial epoch. It is deeply interesting to note Dr. Wright's confirmation of earlier researches showing that the story of the deluge as told in Genesis, is supported by the evidences of a post-glacial flood causing widespread destruction both of man and animals throughout western Europe. "Evidences which it is well-nigh criminal for anyone now to neglect, is adduced concerning the recency of the glacial epoch and the abnormal conditions connected with it, which render of no value the arguments for the extreme antiquity of man." Glacial ice did not disappear from Sweden till about 7000 years ago, which agrees with the generally accepted chronology of the Bible.

VIII

We would not close this review without referring to Dr. Wright's contribution to conservative theology through his editorship of the "Bibliotheca Sacra" for the past thirty-four years. But nothing appearing in its pages has been of greater value than the recent work of Harold M. Wiener, of London, in contravention of higher criticism. He is an orthodox Jew, graduated from Cambridge University, and an active barrister of Lincoln's Inn.

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He has shown that the higher critics, not being lawyers, have introduced inextricable confusion into the Old Testament Scriptures by not distinguishing between legal terms, and not discerning the processes by which laws come into operation. He has shown too, that they have neglected textual criticism, and that if the text is restored to its probable condition before the Septuagint translation almost all the contentions of the higher critics fall to the ground.

But with Mr. Wiener should be named the Rev. E. S. Buchanan also introduced to the Christian public of this country through the "Bibliotheca Sacra." He is an Oxford scholar who has devoted his life to investigations of

His disciples." The binding on earth and the loosing in heaven also are given as the prerogative of the Holy Spirit and not the prerogative of the church or any of the apostles.

That these two distinguished scholars should have chosen this periodical as the best channel through which to reach the scholarly Christian public is a further testimony to the influence of Dr. Wright.

IX

After reading this "Story of My Life and Work," one is able to set a high value upon its closing chapter entitled, "My Creed." The religious and theological belief of a man with the knowledge, experience, and character of Dr. Wright is worth inquiring about, for which



First Congregational Church, Oberlin, Ohio, Where Charles G. Finney Preached for Forty Years

the old Latin versions of the New Testament. These are two or three hundred years nearer the original than the revised Greek text from which our English version was made. They were discovered in Spain which Paul expected to visit, as we see from Romans 15:24. In numerous places the original readings of these versions had been erased and those of the Vulgate translation written over them. The Vulgate, it is unnecessary to say, is practically identical with the Roman Catholic version of the New Testament. Mr. Buchanan with remarkable skill discovered the original readings, and also has shown that the Vulgate very uniformly magnified the ecclesiastical pretensions of the papacy. For example, Matthew 16:18, 19, which in our version reads, "Thou art Peter and upon this rock will I build my church," etc., appears in the Spanish text without any reference to Peter, or the church or the keys. It reads simply: "On this rock shall be built up by the Holy Spirit

reason we quote from a few paragraphs here and there:

He believes in a personal God, and in his view the doctrine of monism and of the immanence of God as set forth by some of its advocates overlooks the plainest facts of experience.

He is not an evolutionist, for he believes that in due time the principle of life came into the world as a new creation. Whatever may be true about some organic connection between man and an unknown species of anthropoid ape, he believes that man with his present physical and spiritual characteristics appeared suddenly on the earth and at no very distant period, as geologists count time.

He believes that man with all his splendid capacity for inductive reasoning, still needs for his guidance and satisfaction a supplementary revelation from God and that this revelation is the Bible.

(Continued on page 108.)

Martin Luther and the Reformation

By Rev. William Wallace Ketchum

IT IS no small matter that after four hundred years, thousands of people all over the world are turning back in thought to that central figure of the German Reformation, Martin Luther. He wrought so mightily that after the lapse of these centuries, the attention of people who are in the midst of a gigantic world struggle is arrested by the fact that this is the four-hundredth anniversary of the Reformation.

The Autocracy of the Papacy Dominant

Is it not singular that on this anniversary there is in another form in that land across the sea, where the battle for religious liberty was fought and won, the same autocratic spirit against which the German people under Martin Luther arrayed themselves? Then, it was the centralized power of the papacy; while today, it is the autocracy of Prussianism. Who knows, but what this four-hundredth anniversary of the birth of religious liberty may witness in the country where it was cradled, a new reformation; the people of Germany arising under the leadership of a political Martin Luther and overthrowing the autocracy of political and militaristic tyranny? It is the fervent prayer of all who love the people of Germany that this may be so and that out of this awful struggle, which men call war, there may come to them the blessings of a democratic government.

The Man Martin Luther

And who was Martin Luther? The Pope said, "only a drunken monk," but little did he know the man by whom forces under God were to be set on foot that would shake the very foundations of the papal throne and give to the world the great truth of justification by faith, which had been covered over by the rubbish of penance and good works. To be sure, he was a monk, but not a drunken one. The son of humble parents, he espoused theology when his father wanted him to be a lawyer. How futile, after all, it is for a parent to try to direct a child into another work, when God has the task assigned!

As an Augustinian friar, he was called to a professorship in the new university at Wittenberg. There was laid upon him by the university, the necessity of reducing to writing his beliefs. This did more than give to the university a doctrinal statement of their new professor; it gave to Luther, himself, what he had never before fully formulated, his own creed. They subtly tell us, those who decry creeds, that it makes no difference what a man

believes, so long as his intentions are good. This is a sophistry as is shown in the case of Luther, whose life and work were completely transformed by his faith. A man is what he is, because of what he believes and the manner in which he believes it. Luther became the great reformer because he was undegirded by a vital creed which he firmly believed. Not at first did he always grasp the truth but as he did, it gripped him, and the truth wrought in him that sturdiness of Christian character and resoluteness of purpose for which he is famed.

It was no more Luther's intention to break with Rome, than it was later John Wesley's to break with the Church of England. When he inveighed against her abuses and abusers, he thought he was doing the church a service. To him it was the duty of every loyal churchman to purify the church and to protect her against her enemies. This he supposed he was doing, when he nailed upon the church door at Wittenberg his ninety-five theses. But the church, that is, the papacy and priesthood, did not want to be purified. Their Sodom-life was pleasurable, and without spiritual life they reveled in licentious debauchery; and the hierarchy profited financially by keeping the people in superstitious ignorance.

The Break of Day

The light, however, of a new day was dawning. There had been foregleams of it in England, when John Wycliffe, the morning star of the Reformation, shone forth; and in Bohemia, a century before Luther's time, when John Huss died for the truth. But to the watchers of the night, it must have seemed as if the day would never dawn. They had seen the mountain tops redden with the morning glow, but the world was still shrouded in darkness. God, however, appoints the times and the seasons, and, as in the fulness of time His Son came forth, so when the hour struck for the liberation of the people from the autocracy of a diabolical religious hierarchy, Martin Luther, the ruling spirit of the Reformation, stood forth, chosen not by man, but by God. Had men the choosing, another than he would probably have been their choice, for there were greater lights than the obscure professor of Wittenberg. To this man, poor in all his surroundings, lowly in birth and station, without fortune or influential friends was given the task of liberating the church from papal despotism and of leading the people back to the Bible. For this work, Luther was not

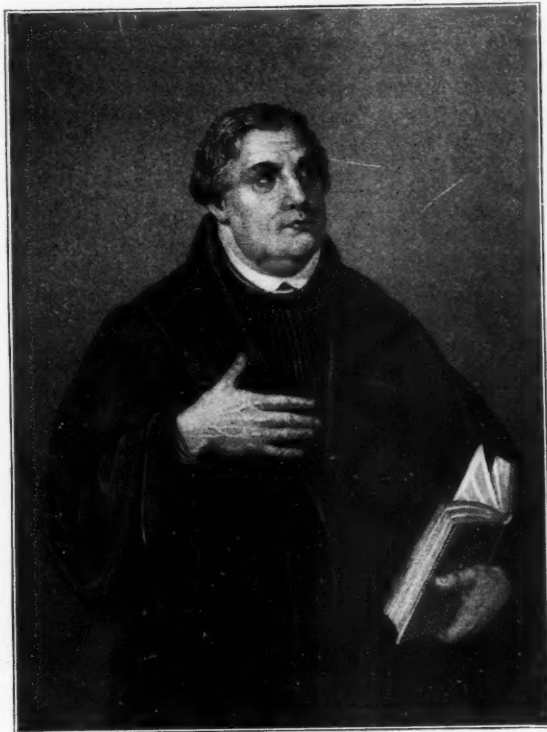
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without equipment. He was fitted by the discipline he received in the schools at Mansfield, Magdeburg, Eisenach, and Erfurt, and by his professional work at Wittenberg. Many other things entered into his fitness, not the least of which was his direct contact with the Bible, especially the epistles to the Romans and Galatians upon which he lectured at Wittenberg after his visit to Rome, where his spiritual sensibilities had been shocked by what he witnessed with his own eyes of the

unto the simple." And so Luther came to see that a man is not saved by the worship of images and saints, by pilgrimages and processions, by keeping holy days and by fasting; but by a simple faith in a crucified, risen Saviour. There stood over against the foolish traditions and legends of men, the clear teaching of the Word of God, that the just shall live by faith. In the light of this cardinal truth, Luther moved forward to his unrecognized but God-assigned task.



Martin Luther

immorality of the clergy, from the lowest even up to the papacy itself.

The Just Shall Live by Faith

Entering upon a fresh study of these portions of the Word of God that he might lecture upon them, there came to him more and more clearly the real content of the gospel, which is so clearly set forth by Paul in these epistles. No portion of the Scriptures could better meet the need of a man called of God to liberate a church buried under the rubbish of false doctrines of salvation. "The entrance of thy words giveth light; it giveth understanding

It has been rightly said, that "the Reformation of the sixteenth century really began when, in the pious monk, the soul demanding assurance of salvation, found it in the gratuitous justification of the sinner before God." This truth wrought the crucial change in the life and work of Luther; grasping the significance of it he began to tell the world that salvation is not a commodity to be purchased of the Pope, or achieved by human effort; but a gift of God, freely bestowed upon those who will by faith receive it. Thus the Reformation under Luther was not simply a moral

movement to purge the church of papal corruption, or a warfare against Rome. It was that but more; it was a movement of God through an appointed man to re-establish the truth of salvation by grace through faith, even as before, God had proclaimed this truth through the Apostle Paul. To be sure, Rome felt the refining fire of truth, and experienced a revolt against her erroneous teachings; but these were by-products of the gospel, as is always the case when it is preached. Luther's attacks upon Rome were against those abuses which obscured the Scriptures; otherwise, he was concerned in giving to the world, the truth of justification by faith without the deeds of the law, and in the re-establishment of the Bible as the infallible rule of faith and practice.

The Bible Given to the Common People

In his own life the Scriptures held supreme sway. He bowed sweetly and implicitly to their authority. With them he swept aside papal bulls and the decisions of councils and attacked the vicious outgrowths of the Romish hierarchy. When they challenged him, he answered by basing his arguments upon the Scriptures, and when they in turn heaped upon him their execrations, he, resting confidently in the Word of God, was unmoved and unafraid. Having experienced in his own life the regenerating power of the Word, he purposed to reach the masses of the people with it, by translating the Bible into their language. This work he began in the solitude of the Wartburg, where after the Diet of Worms, he was confined for his own safety by his friends. The leisure of those months was employed to give to his countrymen the German Bible, a monument, which if there were none other, would immortalize Luther's name. So hard did he work at the Wartburg upon this stupendous task that he completed in a few months the New Testament, and later, at Wittenberg, the Old Testament.

With Luther's Bible in their hands, the people had for the first time the Scriptures translated from the original text and not, as in other translations, from the Latin version used in the churches. The earlier translations were in a clumsy idiom which seemed foreign to the people, while Luther's was the speech of the home and the market place, which they could readily understand. Luther's purpose was to flood Germany with the Scriptures in the vernacular of the people. In doing this, he did his most constructive piece of work and laid the cornerstone of Protestantism. As fast as the hard worked presses could supply copies, the Bible, unfettered, was sent forth on its mission and did the work. Falling into the hearts of the people, it

brought forth life, and the Reformation was an assured fact. Vivified by the Spirit of God and the Word, the people could no longer be held by Romish superstition and in papal corruption. Adapting the words of another, the church which Christ had formed, and which man had deformed, was now by the Spirit and Word of God to be reformed.

In emphasizing the work of the Word of God in bringing the Reformation to its consummation, we are not losing sight of other instruments used by God in this great movement of the Sixteenth century, any more than we lose sight of other men who, as well as Martin Luther, had their work to do, and did it well. We are simply giving to the Bible the place it held in the Reformation, as the powerful instrument of the Holy Spirit for spreading Evangelical truth and regenerating character.

The Lurking Danger of Today

The work of the Reformation is not ended. A foe, more deadly and insidious than Rome, is found within the ranks of Protestantism; it denies the integrity and authority of the Scriptures and substitutes in their place human reason and Christian consciousness. To meet this foe, brave and able champions of the Bible have risen and with vigorous and vital enthusiasm they defend it. But to overcome the evil, more is needed than a defense of the Bible; we must, as did Luther, saturate the minds and hearts of the people with the Word of God. In this way we shall continue the constructive work of the Reformation.

THE STORY OF MY LIFE AND WORK

(Continued from page 105.)

He believes that we can most effectively preserve the truths of the Bible revelation, and promote the unity of the church, by adhering in the main to the formulas of doctrine wrought out through the experiences of the early church and incorporated in the Nicene creed.

Finally, he hopes and expects that God will make use of the judgments now falling so heavily upon the nations of the earth to exhibit "the exceeding sinfulness of sin," and to magnify His grace in the atoning work of His Son so that the whole world shall fear and tremble; and that by mighty outpourings of the Holy Spirit the world shall be convicted of the manifold ways in which they have crucified their Lord afresh, and shall return in humble penitence to the Lord that bought them.

Note: Dr. Wright's Autobiography, \$2.00 may be ordered from the Bibliotheca Sacra Company, whose advertisement appears on page 90, or as an inducement to readers of "The Christian Workers Magazine," we will send a copy with a year's subscription, new or renewal, for only \$3.00.

Out of Darkness Into Light

By Rev. Robert M. Russell

Instructor in Bible Doctrine and Homiletics

THE spiritual reformation introduced by Martin Luther four hundred years ago meant the return of gospel light to the world. Men stumbling in the darkness of Roman superstition were trying to save themselves instead of recognizing that God would save them. They were striving to do the things that would insure pardon and peace instead of realizing that all had been done through Christ Jesus, and that

quired from the human side is the act of faith and acceptance."

Salvation Under Different Aspects

Salvation is described in God's Word under different aspects. Sometimes the terms are biological. Man is viewed as dead in trespasses and sins. Salvation means receiving of life. Service is fruit bearing through a vitality furnished by the true vine with which the redeemed man has vital connection.



Martin Luther as a Schoolboy in Magdeburg, Was Accustomed to Singing in the Streets to Earn His Bread. The Above Painting Depicts Him Being Invited Into the Home of the Cotta's, With Which Family He Spent Many Happy Hours

all required of man was the acceptance by faith of the divine provision. The meaning of Paul's challenge to doubt and despair began to be understood. Romans 10:6-8 was given its true interpretation: "Say not in thy heart, who shall ascend into heaven to secure the pity of God, and to bring Christ down on mission of redemption. This is not needed. God has pitied, and Christ has come to earth. Say not, who shall descend into the grave so as to bring the dead Christ back to life, and furnish the world with a living Redeemer. He has been raised from the dead. All that concerns salvation from the divine side has been done, and all that is re-

Sometimes salvation is viewed in a forensic or judicial aspect. "Sin is lawlessness" (1 John 3:4), therefore man is a criminal before the bar of divine judgment, needing justification or acquittal. It was this aspect of salvation, as set forth by Paul in his epistles to the Galatians and the Romans that gripped the heart of Luther.

The Present Necessity

It would be interesting to dwell upon Luther's particular conceptions of salvation, and to trace the course of his thought as he came to a clear conception of justification by faith; but it is more important that this great doctrine should be viewed in reference to pres-

ent day thought and its meaning set forth in phrases of modern terminology. The weary pages written by theologians on the plan of salvation generally produce the impression that God's way must be simpler than man views it or else there will be "few that be saved."

Theological Implications

The use of the term "justify" in gospel phraseology is suggestive of a judicial proceeding where there are guilty parties amenable to the law. The picture is true to man's condition and relation to God. All men are sinners. God brings a universal indictment against the race: "There is none righteous, no not one." "They are all gone out of the way, they are together become unprofitable." "All have sinned and come short of the glory of God." "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil." To this impeachment of humanity no thoughtful person can make denial. Conscience says, "We have done that which we ought not to have done, and left undone that which it was our duty to do." All have not sinned to the same degree but we have been wilful and lawless. "We have turned every one to his own way."

It is implied also that human offenses have been detected. In God's perfect government, every wrong thought and act of man must be known. It is equally true that in God's perfect government the detected criminal must be brought to justice. It is a moral necessity for the stability of the universe that God should take account of sin. There would be mocking laughter among the demons of the pit should God compromise His own holiness by failing to deal with sin and sinners.

The Meaning of Justification

Justification is the judicial act of God whereby He pardons all our sins, and accepts of us as righteous in His sight. In the courts of earth justification is a process of law by which a person under arrest is acquitted and set at liberty. Justification from sin is God's act of mercy whereby men are set free from the charges of sin, and permitted to stand in favor with God as though they had never sinned.

God, the Pardoning Judge

We are judicially justified by God. Sin can only be forgiven as there is some emphatic act of grace on the part of our judge. No law-breaker can forgive himself though he may forget his crime. Justification as a phase of our redemption means that God, our judge, is favorably disposed toward us, and anxious to find a way for our deliverance that will accord with the principles of justice and

righteousness in His moral universe. God is so disposed. He is not willing that any should perish, but that all should come to a knowledge of the truth. He has so loved a lost world as to send His only Begotten Son. He has provided a way whereby He might Himself be just, and the justifier of Him that hath faith in Jesus.

Christ, the Redeeming Saviour

We are justified **meritoriously** by the work of Christ. Modern world thought would advance the creed, "There is therefore now no condemnation for anybody," but the gospel presents limitations, saying, "There is therefore now no condemnation to them that are in Christ Jesus." The full meaning of Christ's ministry for us transcends human thought. As some one puts it, "to comprehend the mystery of the Cross would involve full knowledge of the greatest thing in the universe which is love; the strongest thing, which is law; and the darkest thing, which is sin." Each one in itself is a mystery. Moreover, since Christ Himself uttered the "why" of mental limitation upon the Cross, we should be suspicious of the theological treatise which aims to set forth with absoluteness the meaning of His suffering and death. It is a part of the great over-shadowing mystery of evil which shall not be understood until God's light falls in another world.

The Meaning of the Cross

Much of the endeavor to explain the meaning of the Cross has centered in the humanity of Christ, and doubtless there is a large area of profitable thought in this direction. Jesus Christ as man is the second Adam, the new head of the race. Because of our union with the first Adam by heredity and transmission of life, we are sharers in the issues of sin that began in Him as head of the race. Because of our union by faith with Christ, the second Adam, we become sharers in His triumphant standing before God through His life, death and resurrection.

The Larger Vision of the Cross

But while we gain some meaning of the Cross by considering the humanity of Christ, we get the larger meaning when we view the Cross in the aspect of His divinity. Christ in His incarnation was God "manifest in the flesh," or God expressed in terms of humanity. His sacrifice on the Cross was therefore a manifestation of the Father heart of God, and a revealing, locally at Jerusalem and in point of time nineteen centuries ago, what has ever been God's sacrificial and vicarious method of forgiving sin by bearing it.

Vicarious Atonement

Illustrations from the ordinary proceedings of human law courts throw small light upon the method of God in dealing with human sin. It is in the extraordinary, where self sacrifice

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is involved, that we find light. When a judge held court over his own son for a grave crime, found him guilty, imposed fine to the limit of the law, and then drew the check of payment that left him a pauper, and walked out of court with his arm of love about his boy, that was a picture of divine sacrifice. When an ancient king made law that the penalty for the sin of unchastity should be the loss of vision, and finding his own son guilty, pronounced full sentence but let the cruel iron drink power of vision from one of his own eyes, that his son might be spared to half vision, this was illustration of father-love that would be a sin-bearer to save a child. King David's

cast a missile of contempt. Word was sent to King David of the victory, but his yearning heart voiced but one inquiry, "Is the young man, Absalom, safe?" Apprised of his death, he became an old man in a minute and staggering under weight of sorrow he went up the stairway to the chamber of the tower, sobbing, "O Absalom, would God that I had died for you." David's grief was impotent. He could not die for his son. But suppose he had died for Absalom. Suppose he had learned early of Absalom's swinging a captive in the bows of the oak. Suppose he had slipped into the forest, released the boy and taken his place, and received into his own heart the



Martin Luther, His Family and His Friend, Philip Melancthon

attitude of impotent sorrow over the sinning Absalom stands in wondrous contrast with the exultant joy of the risen Christ over sinning men. David loved the fair Absalom even though he had plotted against his throne, and driven him weeping across the brook Kedron, over which a redeeming Saviour would likewise pass, pursued by a rejecting race. When the time came for righteousness to be tested and justice administered, David called the leaders of his army, and charged them, saying, "Deal gently with the young man, even Absalom, for my sake." The battle was joined. Absalom caught in the branches of a tree, died with the darts from Joab's bow in his quivering heart. His body was cast into a pit and covered with stones as each soldier

arrows of vengeance. Suppose that his body had been thrown into the pit of death, and that after three days he had come forth with the resurrection light of love on his face, might he not have offered forgiveness to Absalom on condition of repentance, and would there have been a law-giver or philosopher of Israel to deny the righteousness of his claim? In some wondrous way, Christ has taken the place of rebellious humanity. With a Father-love He has taken upon Him our sins. In contrast with David's hopeless, sobbing ascent to the room of silence in the city tower, we see Jesus risen triumphant and joyous, ascending from Olivet to the glory of the Father's throne, and saying, "There is salvation, I have died for you my children."

The Reasonableness of the Gospel

Salvation by sacrifice or the transference of the penalty of sin is in accord with all the laws that bear on our present life. The wasp-stung finger is relieved by the crushed leaf. Nature transfers the penalty. The disobedient boy eats the unripe apples of the orchard, and is by all the laws of nature due for a night of restlessness and pain. The mother hears his first groan. The father hears the sixth. The physician is called. The druggist is aroused, and the prescription compounded. The restlessness and anxiety of the mother, father, physician and druggist becomes a vicarious atonement for the sin of the boy. A girl of good family is lured from home to a life of sin and shame. Family pride would bid that she be forgotten, and her name taken from the family record. Justice might claim that she had had her chance, and that she violated every code of family honor. Love says, "Seek and find." Pity and compassion prompt a successful search. A few months later the wandering, diseased one is in her old room, sits at the family table, yea, goes down the aisle of the old church, and sits between father and mother, and is asked by the church girls to attend the young peoples' social of a Tuesday evening. This is forgiveness. Why does not God forgive that way is the question of the thoughtless. He does. There is no such thing as forgiveness without a cross. Enter the parental bedroom, when the first Sabbath of return to church and social life has ended. Put forth your hand, and touch the pillow beneath the mother's cheek. It is wet with tears. Why? There was a cross erected in her heart and upon it she had borne her daughter's shame. Put your ear to the bosom of the father, and be-

hold his breathing has the heaviness of a sigh. What is the reason? Ah, there has been a cross in his heart, and he has borne his daughter's sin. Jesus was the interpreter of the divine fatherhood. He claimed nothing less when He said to Philip "He that hath seen me hath seen the Father." The study of the atonement which will carry us furthest into the mystery of redemption will not disregard the doctrine of the trinity nor find in Christ an emotion toward men which did not interpret the Father heart.

Appropriating Faith

We are justified judicially by faith. Faith accepts what has been done through the love of God and the redeeming work of Christ. That salvation is so easy may be one reason why men fail to understand it and to receive it. Naaman almost missed cleansing because he wanted to do some great thing instead of simply dipping himself seven times in Jordan. Men in their self conceit want to share in their own salvation, and would fain do something to be saved. It cannot be. Salvation is all of grace. All that concerns it has been done. The sinner's pardon is arranged for, and made out, and is awaiting His approach to the throne of grace and the outstretched hand of divine mercy. The word of faith is near thee because "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved." The faith that secures justification involves the harmonious movement of the intellect, emotion and will in receiving Christ. Salvation is not something apart from Christ but is ours by receiving Him. "As many as received him to them gave he the right to become children of God, even to them that believe on His name."

God Is Near

By Oswald J. Smith

'Mid the darkest scenes of life

God is near!

In the turmoil and the strife

God is near!

When the angry waves roll high,

When the clouds obscure the sky,

Through the storm there comes a cry—

God is near!

Though the dearest friend depart—

God is near!

He can heal the broken heart—

God is near!

When the hand of Death so cold

Snatches loved ones from the fold,

And you suffer grief untold —

God is near!

In the midst of darkest doubt

God is near!

Foes within and foes without—

God is near!

Are you disappointed sore

In the one whom you adore?

Still the Saviour loves you more—

God is near!

Go and tell it far and wide—

God is near!

Dry the tears on every side—

God is near!

Take it to the darkest soul,

Let the tidings onward roll,

It will comfort and console—

God is near!

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The Two Goats and the Day of Atonement

By Rev. C. H. Leggett

An Exposition of Leviticus Sixteen

THE tenth day of the seventh month (Tisri, our October) was a great day in Israel. In virtue of this day God could dwell among His people; His tabernacle could still be pitched in the midst of a camp of sinners; His shekinah glory could still be manifest upon the mercy seat over the Ark of the Covenant in the Holy of Holies. The Day of Atonement was the one day of the whole year upon which the high priest alone, representing all the people, was permitted to turn the corner of the inner veil which separated between the Holy Place and the Holy of Holies, and stand in the very presence of Him who dwelt between the cherubim.

On this special day the high priest entered the Holy Place and having doffed his ordinary garments, bathed himself, dressed himself from head to foot in snow-white linen, and proceeded to offer the bullock of the sin-offering for himself and for the people.

It is significant that in this sixteenth chapter of Leviticus which may appropriately be called the atonement chapter of the Bible, only the two offerings are mentioned, namely, the sin-offering and the burnt-offering, i. e., the two offerings which typify man's need and God's glory. The other three, namely, the meat-offering, the peace-offering and the trespass-offering are not mentioned in connection with the observances on the great Day of Atonement. The paramount object of the day would thus seem to be set forth in type God's dignity and glory in contrast with man's sinfulness, and also the necessary steps to create a basis upon which they could meet. Atonement has thus been at times not inappropriately styled at-one-ment.

The Typical Character of the Tabernacle Worship

Practically everything and everybody connected with the Tabernacle and its worship represented Christ in type or symbol. Thus Aaron in the atonement chapter attired in white sets forth the pure spotless character of our great High Priest; the shed blood points to Calvary's sacrifice; the two goats to the two great aspects of the atonement of Christ, namely, God's claims and man's need.

These two sacrificial goats like all other animals offered to the Lord, must be without blemish, in fact perfect specimens of their kind. Thus the perfection of the animals themselves, as well as the completeness of

their fulfilment of the functions allotted to them on the day of atonement set forth the perfection of Christ's atonement. He perfectly satisfies God and perfectly meets man's need.

Verse 8 tells of the manner of designating the "Lord's lot" and the "scapegoat." The Lord's lot was God's portion of the double offering and good though no sinner ever were saved.

This latter fact must never be lost sight of. God has been dishonored in the world which He made; His name has been blasphemed; His majesty scouted; His truth trailed in the dust. The Lord's lot vindicated His honor, exalted His name, made illustrious His majesty, satisfied the claims of His justice.

But not only did the Lord's lot fully vindicate and satisfy God; it made an atonement for sin (not now sins), and thus made it possible for God to offer free grace to all and thus "grace reigned through righteousness" (Romans 5:21).

Had it not been for the Lord's lot, God could never have been free to offer grace to sinners. In simple justice He must otherwise have condemned them all. Here then in the atonement for sin is laid the basis of free grace. Now God can with perfect consistency say "whosoever will."

The Shed Blood the Basis of God's Dealings in Grace

The Day of Atonement emphasizes the fact that the shed blood is the basis of all God's dealings with man. The way into the holiest was by the brazen altar of sacrifice. It was a blood-sprinkled way. There is blood on the altar, blood on the laver, blood on the golden altar, blood on the veil, and the blood is sprinkled seven times (the perfect number) within the veil, indicating its perfect efficiency and acceptableness.

Viewed from one angle of divine revelation our God is an exclusive God. He dwelt between the cherubim, within the veil, in the innermost room of the tabernacle, the holiest of all. Mystery ever enshrouded His presence and manifestation. The masses were ever shut out from that presence and all approach to God must perforce be deputized. One man only, the high priest, once a year could come near. He must come by the minutely prescribed way.

Having observed all the proper functions in the way of preparation, the high priest takes

a golden censer, puts fire thereon from the golden altar in the Holy Place, and with hands full of sweet incense, he enters the Holy of Holies by the north end of the veil. Immediately upon entering, he throws incense upon the live coals in the censer, waving it in front of him toward the mercy seat, that the cloud thus formed may protect him from instant death by the otherwise too glorious manifestation of the shekinah. The high priest then dips his finger in the blood of the sacrifice and sprinkles it upon and before the mercy seat seven times.

During all the performance of these rites no one is permitted in the Tabernacle save the high priest until the blood atonement is completed. The tinkle of the golden bells on the border of the latter's garment is the only assurance to the waiting multitude that the offering was accepted, until the high priest emerges and completes the blood atonement by sprinkling the brazen altar.

Thus the first and more important part of the great day's program is ended. When Christ uttered the seventh voice from the cross and gave up the ghost, the veil of the temple was rent in twain from the top to the bottom signifying that divine power had cleaved the way into the holiest. Thus a wide open door into the very presence of God was made through the rent veil of the Saviour's flesh. The blood of Jesus is the only way into the Holy of Holies. The sinner cannot work his way in, nor buy his way in, nor pray his way in, nor live his way in. He can, however, freely come in by the way of the blood. "Having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh * * * * let us draw near * * * * in full assurance" (Hebrews 10:19-22).

The Function of the Scapegoat

The function of the "scapegoat" and its typical teaching properly take second place although we are disposed to regard them as of greatest importance. God's glory came first in the Lord's lot, man's salvation next in the scapegoat.

We are very apt to magnify man's portion of the double offering and forget the Lord's lot. Not so God—He puts first things first. The live goat is now brought forward and in sight of all the people, Aaron places his hands upon the head of the live goat confessing all the transgressions in all the sins of the people upon the head of the scapegoat, who is then by a man of opportunity, led so far into the wilderness that he never finds his way back again to the camp.

The laying on of hands is expressive of identification, and as Aaron identified himself with the sins of Israel so our High Priest voluntarily assumes the burden of the sins of His people. The three "alls" of the twenty-first verse very emphatically set forth the completeness of our separation from our sins as does the twenty-second verse the perpetualness of that separation. Our sins are blotted out entirely and forever. It is as if our sins one and all had been written down on a blackboard and some one had completely erased them. So thoroughly and so permanently is the work done that not one shall ever appear again. "Behold the Lamb of God that beareth away the sin of the world." The work of the divine scapegoat is perfectly accomplished.

And how may a seeking soul enter into the full benefit of this work? "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

Waiting for the Lord

By Elsie E. McCarter

O Master, I am listening
For the coming of Thy feet;
I watch to see the parted cloud
And Thy smile of welcome sweet.

It is only by this vision
Of Thy radiant return
In glory with our loved ones
We can wait, tho' hearts may burn.

For there's darkness all around us,
Bitter strife, and pain, and sin;
And lonely hearts, and sadness,
Signs of war without, within.

But Savior, we are waiting,
And we hush our hearts to hear
The first glad songs of victory
That shall greet each listening ear.

Redeemer come, come quickly;
Cast the gathered clouds aside,
Fling the Resurrection glory
O'er Thy people far and wide.

The Prince of Peace is coming;
He will set His people free.
And peace shall reign forever
When He rules from sea to sea.

Disraeli as "Defender of the Faith"

Under the above title, "The Literary Digest" contained some time ago an interesting review of Volume IV of "The Life of Benjamin Disraeli, Earl of Beaconsfield." We quote from it in this article while venturing to recast it just a little to meet our purpose. It will be remembered that this great statesman and literateur was a Jew who served as Premier of England. He was a contemporary of Gladstone, and a favorite of Queen Victoria.—Editors.

INTERESTING with present suggestiveness as are the chapters descriptive of Disraeli's brilliant political and intellectual personality, these are yet eclipsed by the pages devoted to the religious and oriental side of the great Jew's character. Of all Disraeli's sensational exploits, none is so dramatic as his appearance in the religious arena of Oxford in November, 1864.

The ideas about religion current in Oxford at this time were no longer those of the rising Broad Church school and those of the men of science permeated with the spirit of Darwin's "Origin of Species," published five years before. Both schools gravitated toward the liberal party, both impugned the tradition of the Old Testament Scriptures.

Whether in a political or in an intellectual and religious aspect, both were repugnant to Disraeli; and "he gladly seized the opportunity to expose their weaknesses and hold up these new-fangled lights to scorn and derision." His biographer cites a striking passage from Disraeli's Oxford speech which throws much light upon the intellectual milieu and has lost none of its interest today:

"Our empire is now unrivaled for its extent, but the base of that empire is by no means equal to the colossal superstructure.

"It is not our iron ships; it is not our celebrated regiments; it is not these things which have created, or indeed really maintain, our empire. It is the character of the people.

"Now, I want to know where that famous character of the English people will be if they are to be influenced and guided by a church of immense talent, opulence, and power, without any distinctive creed.

"You have in this country accumulated wealth that never has been equaled, and probably it will still increase. You have a luxury that will some day peradventure rival even your wealth. And the union of such circumstances with a church without a distinctive creed will lead, I believe, to a dissoluteness of manners and morals rarely equaled in the history of man, but which prepares the tomb of empires. . . .

"Will these opinions (those of scientific Biblical criticism) succeed? Is there a possibility of their success? My conviction is that they will fail . . . for two reasons. In the first place, having examined all their writings, whether they consist of fascinating eloquence,

diversified learning, and picturesque sensibility as exercised by one honored in this university, and whom to know is to admire and regard (Dean Stanley); or whether you find them in the cruder conclusions of prelates (Bishop Colenso) who appear to have commenced their theological studies after they have grasped the crozier, and who introduce to society their obsolete discoveries with the startling wonder and frank ingenuousness of their own ravages; or whether I read the lucubrations of nebulous professors, who seem in their style to have revived chaos, and who, if they could only succeed in obtaining a perpetual study of their writings, would go far to realize that eternal punishment to which they object; or lastly, whether it be the provincial arrogance and the precipitate self-complacency which flash or flare in an essay or review, I find that the common characteristic of their writings is this, that their learning is always second-hand."

The unexpected appearance of Disraeli in a new role, that of Defender of the Faith, startled liberal and radical England.

In his famous novels, which had taken by storm the literary world, he had already, it is true, taken a firm stand upon the side of the traditional interpretation of the Scriptures. But in those days his influence was merely academic. Now, he was a power in the land. And his accession to the ranks of the church, then assaulted by science, undermined from within, and struggling for her intellectual position in the world, was counted as a tower of strength.

The new picturesque champion of the church in an impassioned speech denunciatory of the novel doctrines of the evolutionists as to the origin of man had used the expression, "My lords, I am on the side of the angels."

He was accused of insincerity, and his suddenly assumed sacrosanct attitude was contrasted with the earlier fantastic pose. But his biographer nevertheless asserts that he was perfectly sincere, and that he was only "concentrating in an unforgettable phrase his most vital convictions."

At a time when a certain infidelity had become fashionable and was considered the cachet of learning in the intellectual world, and among the elite, Disraeli had the courage to uphold the old traditions.

With all the power of his eloquence he upheld the thesis that whatever man may be biologically and physiologically he is something more; and this something more, which transcends biological and physiological science, is the most distinctive and essential thing about him. And even the scientific world is now coming round to this opinion.

The course of events has largely justified

Disraeli's hope, expressed in 1864, that "the Teutonic rebellion against the divine truths entrusted to the Semites" would ultimately meet with the fate of "the Celtic insurrection of Voltaire and the Encyclopedists." Moreover, the incapacity of science to take the place of religion is now much more widely recognized than it was in the days when Huxley and Tyndall flourished.

The Rev. G. Campbell Morgan on the War

This distinguished preacher and Bible teacher, known and admired in America as well as in Great Britain, has been misunderstood in some quarters as to his views concerning the war.

Certain things he has been made to say would not only contradict his past as an intelligent Bible expositor and a man of judgment, but give no little comfort and support to the wrong kind of pacifists on both sides of the ocean.

An expression in his treatment of the sixth commandment in one of his books is taken as a starting point, where he says:

"In the light of a Christian era war finds no justification."

We wrote him for an interpretation of these words in the light of present events and he was frank and manly enough to reply as follows:

"I still believe that war finds no justification in the light of a Christian era, but that does not affect my conviction that war may be forced upon an unwilling people and be of such a nature that they are compelled to enter thereupon. I do not believe that a Christian should at all times support his government, but I do believe he is bound to do so when the government is acting in the interest of righteousness. That has been my attitude toward my own country's entrance upon the present war."

Recently he has published a series of Lecture-Sermons under the title, "God, Humanity and War," several utterances in which are well worth quoting for the instruction and stimulus they afford us at this time. The quotations follow in the order in which they appear in the book, but not in their immediate context in each case. However, we believe the particular sense of the passages is given as the author intended.—Editors.

I

"THE clearest place in the war of 1914 will be the field of blood, where men, heroic and daring, fall and die!

The most corrupt place is the spiritual darkness in which these shambles were made possible. There is the true region of horror; and into that realm the church is called, in order to grapple with the forces of evil that have made the actuality possible and even necessary, and in order that the thing that all men are saying in one way or another may be true: 'Never again can this thing happen!'

"The trouble is that even we, who name the name of Christ, too often shudder in the wrong place. To take this vast and ghastly business and illustrate it in the microcosm of individual experience—we shudder when the murderer is arrested with the blood of his victim upon his hand. God shudders at the first movement in his soul that makes the murder possible. Jesus said, 'It was said to them of old time, Thou shalt not kill; but I say unto you that there is to be in the heart neither contempt nor anger, and then murder will be impossible!'

"To return from that microcosm of individual experience to this microcosm of shame and agony, let us remember that the place where we ought to shudder and blanch with fear is in the presence of the spiritual and mental derangement that has made this thing possible! There our fight must be fought.

Our wrestling is not against flesh and blood, but against principalities and powers; against the world-rulers of this darkness, the spiritualities of malignant intention in the heavenly places."

II

"It is well that we remind ourselves, and all with whom we come in contact, that this war is the outcome of a delusion and of a philosophy.

"What that delusion is I think I best may show by quotation from a letter which appeared in 'The Times' from the sainted and scholarly Bishop of Durham. In it he tells how about seven years ago he was a fellow-guest at Trinity Lodge, Cambridge, with a distinguished soldier, who showed him a book to which his attention had been drawn by King Edward.

"It was a book written by the late Doctor Emil Reich, and its purpose was 'to set out before English readers what the author affirmed to be the possessing belief of numberless Germans—namely, that Germany was predestined head and mistress of the human race, a belief at once so settled and so fervent as to form a mighty sustaining force behind political and military ambitions.'

"The Bishop goes on to tell how in that book it was proved that this was an obsession of certain of those in authority in that great and most wonderful country of Germany. He declares that 'their learned patriots had

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been teaching the nation that few, if any, great persons of history can be named into whose making something Teutonic had not entered.—This is the great delusion under which the German Empire—not the German people, but the Empire, using the word with regard to the ruling authorities have precipitated war.

"The war is also the outcome of philosophy—the philosophy of Schopenhauer and Nietzsche. Professor Kettle has described them recently as the immoralists, that is, the men who have declared that there is no such thing as morality.

"Dr. Clifford, in preaching recently, has said that this philosophy is incarnate in Prussia, and not in the whole of Germany. We readily admit it; but we must remember that the dominant and compelling influence in Germany at the hour is Prussian. This war is the outcome of this delusion and this philosophy. General Bernhardt and his kind have applied this philosophy to war in the interest of domination, have declared that might is right, that nothing must stand in the way when the Teutonic people move out to secure the rule of the world!"

"Do not let us forget in all the hours of our depression and darkness, that the fact ought to gladden the heart today that the moral sense of the world is against that philosophy; and the physical might of the world is marching to dissipate that pernicious illusion. 'Multitudes, multitudes in the valley of decision: the day of the Lord is at hand in the valley of decision.'"

III

"Another matter of decision will be that of the sources of civilization. What is civilization? Civilization is a civilized condition; it is a developed or advanced state of human society.

"Now, I am not defining, I am quoting. I am after the dictionary, and I am after the last. I quote from Murray. Listen again! What is it to civilize? 'To bring out of a state of barbarism; to instruct in the arts of life, and thus elevate in the scale of humanity; to enlighten, refine, polish.' What is this I read? 'To bring out of a state of barbarism?'"

"What, then, is barbarism? I go again to my authority. I know the word. There is a certain ring in it I am acquainted with as a New Testament reader. There lies at the back of it the thought of a foreign and uncouth tongue. And so I find that barbarism is defined as a state of being rude, rough, wild, savage!

"Now, in the name of God and of humanity, where are the barbarians in this hour? All of which means this, that civilization is a misnomer for the conditions in which we have been living in Europe for the last generation.

It is not civilization. It is a tragic and awful return to a veneered savagery, which is not civilization.

"What is civilization? I ask again. It is the realization of human society. This can only be realized under the rule of God. Do you want to know the whole truth germinal concerning civilization? I will give it to you in a word of Jesus spoken to His own few disciples: 'Fear not, little flock. It is your Father's good pleasure to give you the kingdom.' Realize that in human society, and you will have realized civilization! When we have one flock and one Shepherd, one family and one Father, one kingdom and one King, that will be civilization.

"Whatever there may be of mental culture, or of scientific advancement, in this country, or in any other country, which masks the savage heart that lusts for war, and makes a shambles of the world, is barbarism, and not civilization! By the awful and tragic experience of these dark days, we are to know it better than we have done, and to come to final decisions in the matter!"

IV

"Let us remember in the next place, that the delegation of the divine authority is not its destruction. We call to mind Paul's word to the Romans, a word often quoted to prove things it never said! 'There is no power but of God; and the powers that be are ordained of God.' The correct word in this passage is the word 'authority.' Let me recite the words again, more literally translated: 'There is no authority except from God; and those that are, by God have been appointed.' That does not mean that an evil despot has authority, but that he has not; it means that man has no authority except it be from God; and the only true authorities in the world are those which are God-appointed.

"Involved in that statement is the truth that the solemn duty of every individual soul is to resist every law and every command that does not harmonize with the sanctions of the divine authority. All who are set over men must abide in God; and this creates an obligation on the part of the ruled. If I submit to any authority which is not submitted to the divine authority; if I yield myself to claims laid upon me which are not homed in a divine sanction; then I am sinning against the divine sanction.

"In that conception lies the secrets of all holy, righteous, godly revolutions in the past. Every man has a right to claim that the authority to which he submits himself is authority already submitted to God and mastered by the sanctions of divine authority. Emperors, kings, presidents, are to be held in honour in proportion as the authority they

exercise is derived from an authority sanctioned by the reasons of the divine government.

"What then are the sanctions of delegated authority? Love of those who rule; sacrificial service in order to the healing of wounds, and the uplifting of humanity.

"Now rapidly, and yet with all solemnity, let us attempt an application of our meditation; an application to the hour in which we live; an application to those hours that lie beyond this darkness.

"This is an hour of disciplined submission, which in its vastness is overwhelming. Germany's millions and, leaving out all others, our own sons in ever-increasing numbers are marching under orders, obedient, yes, obedient unto death. There is no man who has gone forth from mother, or wife, or sweetheart, and home, but that has gone forth obedient unto death. It is a tremendous, and in some senses a glorious spectacle of disciplined submission!

"But let us wait. Under what impulse are these men marching, fighting, suffering, dying?

"I solemnly declare that this is the question upon which the issue of this war depends. They have received their impulse from those set over them. What is it? Are these men marching—oh! the pity of it, the sadness of it! under the command of selfish pride of place and power? Or are these men marching—oh! the grandeur of it!—under the compulsion of sacrificial devotion to principle? I prefer to put these things in the form of questions, for all I desire to do is to bring the things of the hour into the light of the biblical revelation.

"Leaving out all others, I want to say, with all solemnity, that I at least thank God that all our sailors and our soldiers are volunteers submitted willingly to a cause. I unhesitatingly affirm that the cause is true, and that there is real self-emptying in their service.

"In an aside, let me beseech Christian men and women not to take part in this utterly foolish parade which is declaring that men are not forth-coming. I declare to you that Charles Wesley knew England better than some who are thus complaining when he said: 'Men will be as dazed their fathers, give them cause as good.' Our sons are coming, under the terrific impulse of the conviction that this is an hour when that which is at stake, is not territory but principle. If we believe, these things, it is ours to wait amid the furnace blast, knowing what the end must be.

"The decision concerning the sanctions of authority which must be the outcome of this war not in the homeland alone, but in all

lands, is clear. There will be a condemnation of those very sanctions which precipitated this crisis; and a vindication of the sense which compelled response in arms in defence of right and truth."

V

"This being granted, there is a consequent responsibility resting upon the Christian church. That responsibility is first that she recognize her definite national accountability. The church as such must deal with policies.

"Her duty is a new and determined investigation of all authority, as to whether it be of God. She must cease preaching subjection to the powers that be, unless they be of God; and she must declare resolutely that men in the divine image and likeness have no right to bow the knee to any other save God, and only to obey delegated authority, as it is the expression of His authority.

"I believe personally, moreover, that out of this awful hour another responsibility rests upon the church; and it is that she must solemnly demand that the people shall be informed ahead of things that are being done in the councils of the nations in order that conscience may become in fuller sense a factor in the decisions that are arrived at. All these things must be related to that unveiling of the sanction of the divine authority, which came by the way of the Cross.

"In that memorable and wonderful speech in the Guildhall, the Prime Minister uttered this sentence: 'This is not merely a material, it is also a spiritual conflict.' I commend that sentence of the Prime Minister to the thoughtful attention of all Christian men and women especially; for no truer or profounder word ever passed his lips."

VI

"Now, with all solemnity, and with the charity which is not weak, let us look with intrepid eyes at that movement against which we, contrary to every desire, find ourselves at war today. What are its characteristics?

"Let me name them. First, the negation of righteousness; secondly, contempt for the ideals of peace; thirdly, the destruction of all joy; and finally, a blasphemy against the Holy Ghost, which expresses itself in the declaration of its philosophers and teachers that the Corsican Napoleon has overcome the Galilean Jesus. It is against these things that we make our protest today, not in words alone, but in this awful sacrifice of life.

"That Germany's attitude is based upon the negation of righteousness needs no argument. It is important, however, that we should remember that this was the clear teaching of Von Bernhardt. Professor Cramb has clearly shown that Bernhardt was the disciple of Treitschke, whose philosophy was a modifica-

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tion of that of Nietzsche, and may be described as the apotheosis of might and utter contempt for morality. It is equally true that the militarism of Germany is the direct outcome of a philosophy characterized by a contempt for peace.

"The desire for peace is treated as a sign of weakness. Says Cramb: 'War to him—Von Bernhardt—is a duty. Nothing is more terrible than the government of the strong by the weak, and war is the power by which the strong assert their dominion over the weak.'

"The destruction of joy is the inevitable sequence. When I read Professor Cramb's book I came to a statement of a most arresting nature, and if I am to trust his context, when he wrote it he hardly saw the significance of the thing he wrote. He was contrasting Treitschke with Carlyle, and he said: 'There is not in all the seventeen volumes of Treitschke any hint of that broad human laughter which you find in very nearly every page of the thirty volumes of Carlyle.' Then Professor Cramb wrote these words: 'In all Treitschke, I doubt whether there is a single laugh.'

"Having said this the Professor continues: 'You may say if you like that this is because Germany has obtained free political institutions so recently, and therefore has not yet acquired the power to take them humorously.' To which comment I am inclined to reply that we should say nothing so foolish. The reason for the absence of laughter is deeper. There is no room for joy in such a philosophy, and the present situation shows that when it is wrought out into actuality, laughter ceases, and joy is destroyed.

"Finally, this philosophy against which we are flinging ourselves with strong protest to-day, the protest of blood and death, is a philosophy which is blasphemy against the Holy Ghost. The most tragic fact in the situation is that the theologians of that great country are blinded by the philosophy, and imagine that we are renegade to civilization and are helping barbarism! Is this civilization? If so, I prefer barbarism. But this is not civilization! That into which Europe is plunged to-day is barbarism, because it is a denial of everything that Christ taught.

"Listen to these words, actually quoted by Professor Cramb, from German philosophy; 'Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peace-

makers; but I say unto you, Blessed are the war-makers, for they shall be called, if not the children of Jahveh, the children of Odin, who is greater than Jahveh.'

"When we bear in mind that this philosophy has permeated the seats of learning in that great and wonderful country we are not surprised at the things that are shocking the moral conscience of the world in this hour."

A CAUTION TO PROPHETIC STUDENTS

(Continued from page 121.)

book which the church has been, age after age, trying to comprehend, but which I believe, it has hitherto failed in a great measure to unravel. I feel also uncertain as to the details of events and the relations of events, especially regarding **Israel's** latter day history. It is not that I do not believe every word that is written concerning Israel in the latter day, but I feel at a loss how to arrange the various things which at first sight seem to conflict the one with the other. And I feel, I confess, very uncertain as to the personalities, or to the personages, and positions and relations of the following names or **nationalities** which figure in the prophetic word—Babylon, Assyria, Edom, Elam, Egypt, Moab, Ammon, Gog and Magog. God has something in the future of all these, but I confess I stop there, I am not able to say more or to arrange the future of these, but there I leave them, and I am quite sure that ere long we shall get light upon them, and that the event will prove that in regard to every one of these the Holy Spirit had a special meaning in what He has written concerning them in the prophetic word.

"Let these things suffice, brethren—perhaps they are too brief—to let you know something of my own experience in reference to the greater certainties and the greater uncertainties that have passed through my own mind during these many years since I began to study the prophetic word.

"There is just one thing in connection with this matter that I should like to add, and it is with regard to the certainties, for it applies to the whole, and I should like to avow it solemnly in these days. **I feel a vastly greater certainty in reference to the divine authority and verbal inspiration of the Word of God.** If ever a doubt passed through my mind during the last fifty years in reference to these, that doubt has disappeared. And then, in connection with this, I feel a greater certainty as to the literal interpretation of that whole Word of God—historical, doctrinal, prophetic. 'Literal, if possible,' is, I believe, the only maxim that will carry you right through the Word of God from Genesis to Revelation."

The Faith of Bishop Bashford, of the Methodist Episcopal Church, as to the Lord's Coming

The editor of this department heard it stated recently that Bishop Bashford is a premillennialist. To avoid the possibility of misrepresentation, a letter of inquiry was addressed to the Bishop, his reply to which is given below. We are in hearty agreement with Bishop Bashford's submission to the authority of Holy Scripture; with his protest against the setting of dates; with his belief in the imminency of Christ's coming, in the sense that it may occur at any moment; and with his insistence that we should so work as to win the Master's approval if He should come suddenly, and, at the same time, so as to contribute to the progress of the Kingdom if He should tarry.

"September 4, 1917.

"Dear Brother Gosnell:

"I thank you for your letter. I believe most earnestly in the second coming of Christ, because I think Paul, John, Peter and above all, Jesus taught it. But Jesus also told the disciples: 'It is not for you to know times or seasons which the Father hath set within his own authority.' Again He went so far as to say that even He himself while in the flesh did **not** know the day and hour. Hence it seems to me unwise and dangerous for us to speculate as to the time, etc., of His return. We are always to be ready, for in an hour that ye think not the Son of Man cometh. We ought to be engaged in such work and

doing it in such a spirit that we shall not be disconcerted if He comes at any moment. On the other hand our work should be so related to the work which has preceded us and to that which shall follow that it will become an integral part of the work of the Kingdom if the Master delays His appearing. This was the practical teaching of John Wesley and it is thoroughly biblical.

"You are welcome to use this letter at any time and in any manner you choose, provided you use the whole of it. Praying God's blessing on you and your work, I remain

"Sincerely yours,

(Signed) "J. W. Bashford,
"Bishop, Methodist Episcopal Church.
"Address: Peking, China."

The Study of Prophecy

By Rev. L. W. Gosnell

An Address Delivered Before the Pittsburgh Union Bible Class.

Prophecy is a neglected study. Look at the edges of your Bible and see whether the gilt is not worn off the Psalms, and most of the New Testament, but still bright on the books of the prophets.

PREJUDICE AGAINST PROPHETIC STUDY

There are some reasons for such neglect.

1. We are afraid of becoming hobbyists.

A man once visited an insane asylum and saw one of the inmates prancing about astride a cane. Thinking to humor him, he said, "That is a fine horse you have." The insane man replied, "This is no horse, it is a hobby." "Well," inquired the visitor, "what is the difference between a horse and a hobby?" and the other answered, wisely, "You can get off a horse, but you cannot get off a hobby." We do not wonder at the fear some have of becoming hobbyists. But this should not prevent us from giving proper attention to prophetic study.

2. Students of prophecy are thought to be impractical. It is true, as Spurgeon put it, that some are great on the seals and trumpets and vials of Revelation, but never pray with

their children. This, however, is not necessarily the case. Many of the great soul winners have been earnest students of prophecy: Moody, Spurgeon, Whittle, Munhall, Torrey, Chapman, Sunday and others may be named in this connection. The seventh Earl of Shaftsbury was a great reformer, and the chimney sweeps, the factory hands, the miners and costermongers of England rise up to call him blessed: yet he declared he had no hope for the permanent reform of society save by the coming of the Lord. These are only a few examples of the many who have kept working while watching, and indeed have worked better because they watched.

3. Once more, some students of prophecy are speculative. They forget the caution of Dr. Pusey: "Prophecy is not given to enable us to prophesy, but as a witness to God when the time comes." During the Millerite excitement in 1844, people went to the woods wearing ascension robes and taking a supply of fodder for their cattle: they spent the time "gazing into heaven" (which the angels long ago forbade), instead of soberly "watching" for the coming of the Lord. The Scriptures say plain-

ly, "It is not for you to know the times or the seasons which the Father hath kept in his own power." Spurgeon imagines a man in a room filled with packages of good things, all of which he may freely enjoy, but he is unhappy because one small package bears the inscription, "It is not for you." How he longs to examine its contents! What a good picture of those who would pry into the secret things of the Lord.

REASONS FOR PROPHETIC STUDY

The reasons for studying prophecy far outweigh the excuses given for not studying it.

1. **Note the place it occupies in the Bible.** Seventeen books of the thirty-nine in the Old Testament are directly and wholly prophetic. The Psalms speak of the Christ to come, for David was a prophet. In the New Testament the words of Christ are full of predictions and so are the Epistles, while the Apocalypse is a book of prophecy. One doctrine of the future, the Lord's return, is referred to in one verse out of every twenty-five in the New Testament. Indeed, all our hopes are built on prophecy—the hope of resurrection and of the glories of the hereafter.

2. **The Scriptures command prophetic study.** Indeed, if we had no such command, the obligation would be the same, for "all scripture is given by inspiration of God and is profitable." However, we have specific directions on this point. For example, 2 Pet. 1:19 says, "We have the word of prophecy made more sure; whereunto ye do well that ye take heed." True, there are some things "hard to be understood"; but this is the case also with some of Paul's Epistles, yet he desired that they be read unto "all the holy brethren." The book of Revelation is difficult, yet Chapter 1:3 says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

3. **Prophetic study gives us insight into God's purposes.** "Shall I hide from Abraham the thing that I do?" asked the Lord. Prophecy makes us understand why God is silent in this age while wickedness is rampant. It is the age of His grace, and, in His long-suffering, He waits for men. But He has not forgotten, and the day of judgment will dawn in which wickedness will be put down and righteousness exalted in the earth. How this helps us, practically, to do our duty faithfully and cheerfully! Many who neglect the prophetic Scriptures for "devotional" study, would find the increase of devotion they seek by turning to prophecy, for they would be filled with wonder and love at the contemplation of God's gracious purposes.

4. **Finally, Christ is revealed in the prophetic Scriptures.** "The testimony of Jesus is

the spirit of prophecy" (Rev. 19:10). As we are thus occupied with Him, we are transformed by beholding His glory (2 Cor. 3:18).
(To be continued.)

A CAUTION TO PROPHETIC STUDENTS

The following weighty utterance appeared in the "Missing Link Magazine" in May, 1879. It is from the pen of a veteran student of prophecy, Dr. Horatius Bonar, and deserves careful consideration. Dr. Bonar says:

"I speak my own experience in this matter, and I compromise no one in saying what I do except myself—I say I am getting, after fifty years' study, greatly more certain, and I am getting greatly more uncertain, about many things in the prophetic word; allow me as briefly as possible to tell you both my certainties and my uncertainties, and you will see how strictly they bear upon what I have to say concerning the Master's testimony.

"I feel greatly more certain as to the **second coming** of the Lord being the church's hope. That is the first thing. I feel greatly more certain, as the years roll on, regarding the **pre-millennial advent**. I feel greatly more certain concerning the first resurrection and the millennial reign. I feel greatly more certain concerning the times of the restitution of all things spoken of by all the holy prophets since the world began. I feel greatly more certain concerning the new heaven and the new earth wherein dwelleth righteousness. I feel greatly more certain in reference to **Israel's** prospects of glory in the latter day, after their scattering of 1800 years. I feel greatly more certain in reference to the **doom of Antichrist**, whatever that name may include, and doubtless it includes many things. So regarding these things that I have thus briefly enumerated, and on which I should have liked to dwell, I would say I feel the power of a demonstration now. They form part of what appears to me a demonstrative creed.

"But then, on the other hand, there are things regarding which I am more uncertain than I used to be, for I thought some forty or fifty years ago that I had settled a great many of the prophetic questions which have now come to be unsettled. I feel uncertain, very uncertain, as to the prophetic dates—I confess that, and I confess also that I have given up many of those dates that I once thought I could have reckoned on. I feel more uncertain in reference to the **Apocalypse**—I confess that. I do not adhere, I may say, to any of the different schools. I profess to be a learner still in regard to the Apocalypse, and I am waiting for light; and I believe the Holy Spirit will give it, and that we shall ere long, it may be, understand that marvelous

(Continued on page 119.)

Young People's Society Topics

John C. Page

Christ's Yoke—What It Is and How to Wear It

October 7

Matthew 11:25-30

In studying a topic based on the Bible narrative, strive to get the true Bible picture. Look at the text in the light of the context. The six verses of our Scripture lesson show how one verse interprets another.

Preceding any mention of the yoke, there is an invitation, "Come unto me and I will give you rest." The nature of this rest is seen in verse 27 where we learn that "no man knoweth the Father, save the Son and he to whomsoever the Son will reveal him." Some knowledge of God may be gathered from nature. The heavens declare his glory and the firmament soweth his handiwork. The wisdom and power of God are clearly seen in and through the things that are made. But "The Father" as such is not known through the processes of nature. All the empty talk about the universal Fatherhood of God fails to make Him known as Father to the individual soul. The process of human reason is as powerless as the process of nature to make God known to the soul as Father. It requires revelation for this, as clear and distinct as in the case of Peter. (Matthew 16:17.) Who is able for this, who is sufficient for this revelation, who is it that can make God personal and present to the human soul so that his Fatherliness is no longer vague but vital? Let this 27th verse give the answer. Nature may reveal God to those who have eyes to see. Christ reveals God as a Father to those who have hearts to receive, those weary and heavy laden with the quest for God in other directions. To them, a gracious invitation is extended, and a gracious promise made. "Come unto me and I will give you rest,"—**the rest of knowing the Father.** This is exactly what Christ does for those who come to Him. He reveals the Father. With this revelation there comes the knowledge of pardon, protection, provision, and preservation, all of which a Father delights to give. Now we are ready for the yoke, not before. This revelation to the soul is accompanied by an operation in the soul. Having come to Him there is disposition and desire to pull with Him. Not only desire but determination and delight. The heart is at rest, at leisure from itself to think of others and to work for others. "The yoke" is indeed easy and the burden

is light. His presence and power enable for every task.

Christ's yoke is to enter into partnership with Him and to pull with Him in the fulfillment of His purpose. It is to fill one's own place or occupation, as His representative.

What Is Committed to You?

(Committee Work Meeting)

October 14

2 Timothy 1:1-14

There are two things to be observed in this Scripture. First, we have deposited our all in God's keeping (v. 12) and secondly, He has deposited in us some gift (v. 6). There is, therefore, no ground for anxiety or uncertainty on our part. He is able to keep that which I have committed unto Him, always and everywhere. Believe it, venture on it and trust Him. You have trusted Him for the forgiveness of sins through His atoning work on Calvary, likewise trust Him for daily keeping though His present work in Heaven. See Hebrews 8:1; 7:25; 4:14-16; then say with all your heart, "I am persuaded that he is able to keep."

The second matter for consideration is that God has deposited in us some gift. As with Timothy, so with us. God is no respecter of persons. Whom he calls, he qualifies. Paul's labors were "according to His working which worketh in me mightily." All effective service has its beginning here. "He that wrought effectually in Peter was mighty also in me." "It is God who worketh in you." Like a fire His inworking warms and energizes our powers. But, and here is the point of contact, the fire may be burning low, very low on the altar of the inner shrine. No joy, no holy enthusiasm, no courageous undertaking, no hilarious giving, and no sacrificial going. What is needed? This is a "rally day" call, a call to preparedness. Your response will determine the measure and quality of all your work, committee and otherwise. Carry out from the inner shrine, all the rubbish of worldly entanglements. Be ye clean that bear the responsibilities of office. There are trying times ahead. The church will need you, and the world will need you. Light and warmth are the great essentials and they come from fire. Stir up into a flame, the gift of God. Let the stranger who drops into your meeting catch something of the glow in your heart. Let the indifferent member feel the

warmth of your interest. Make the heart of your pastor rejoice by your fervency as well as your faithfulness.

Plans are easy when there is power seeking an avenue of expression. Get right at the center and you will be right at the circumference.

Putting Religion Into Politics (Good Citizenship Day)

October 21

Isaiah, Chapter 1

In the consideration of every question, the Christian believer should seek to get the divine viewpoint.

The Christian Endeavor Society cannot consider the topic of "Good Citizenship" just as a purely civic society would discuss it. More factors enter into the sum of things. There are not only natural facts and their unvarying laws but supernatural facts and their unvarying laws too. Behind and beneath the visible, there are invisible facts and forces.

No better chapter could have been chosen for this topic than the first chapter of Isaiah. The world has changed since the days of the prophet, but human nature remains unchanged. As it was then, so it is now. In verses 2-4, conditions existing in the prophet's own time are described. Ingratitude, rebellion, corruption, moral darkness and estrangement from God are easily seen. Notwithstanding this, the people continued their religious observances. The regular services with their forms and ceremonies held sway, but the people had no heart for God. Many movements, much activity, multiplied meetings, but no desire for holy living. The form of godliness existed but the power thereof was denied.

Every such condition must have a cause. The cause for this condition is seen in verses 5, 6. "The whole head is sick, and the whole heart faint." This describes the old nature. It is unsound. It waxes corrupt according to the deceitful lusts. Educate it, medicate it, and cultivate it as you will, it ever remains the same in essence. "That which is born of the flesh is flesh." "Marvel not that I said unto you, Ye must be born again." Discernment and discrimination are greatly needed at this point. While we believe in reform movements and effort for uplift and betterment, we must put the emphasis on something more permanent and insist on this emphasis at all costs. The only cure for the cause and the condition it produces is seen in verses 16-18. It is the application of the cleansing power of God as bestowed on all who turn to Him from sin and evil. Briefly, it is conversion and cleansing, not reformation but regeneration, not painting the pump but cleansing the spring.

The climax is found in verses 19, 20. It takes the form of the warning. If ye be willing and obedient to the divine word. If ye have faith in the divine remedy, then ye shall be enriched. This is the crux of the whole matter, "If ye be willing and obedient." This is the test of a standing or falling church, or Christian Endeavor Society, or individual Christian. There are many voices calling to us, we hear that to which we listen.

In beginning the work of the Fall and Winter, it is of vital consequence that leaders of our societies should listen to the voice of God in His Word. He tells us as in this chapter what is the true condition, the real cause of it and the only cure for it. Abraham believed God and acted accordingly. Will You?

Ministry to Christ

October 28

Matthew 25:41-46

The principle contained in Matthew 10:40 is always in operation. "He that receiveth you receiveth me." Christ identifies Himself with His people. Ministry to them is ministry to Him.

Preceding His coming to set up His Kingdom the messengers of the King will go forth to the nations, proclaiming that Kingdom. By some they will be received, and ministered to, by others they will be rejected and ignored. When the Son of man shall come in His glory, before Him shall be gathered these nations for judgment. The basis of this judgment will be the treatment accorded to His messengers. Why? Because this treatment of the King's messengers indicates the attitude of heart towards the King Himself, and this is always the determining factor in the divine appraisal of things.

Condemnation comes not only for evil deeds committed but for good deeds left undone. This is the point for serious consideration. What can I do, what can our Endeavor Society do, to avoid this condemnation for neglect. What about work for demnation for neglect. What about work for or a prayer service in the home of the aged or a shut-in, or kindly attention to the weak member? This is a good time for earnest review and preview of the Society's work.

It is said that there are 400,000 men behind prison bars. Have you ever thought of this great army? There are many ways of helping them. In this connection it would be well for the leader of the meeting to get copies of the tract by John Steffan, "the man plucked out of Hell." These can be secured by writing to the Moody Bible Institute, Chicago, Ill. The reading of this tract will awaken an interest in this great body of prisoners, the class of unfortunates most likely to be overlooked.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

October 14
Returning from Captivity
Ezra I

Golden Text:—"The Lord hath done great things for us; whereof we are glad." Psalms 126:3.

Israel went into captivity because of her sins. The time of her disciplinary process was about to end as its purpose was now accomplished; namely, the cure of Israel's idolatry. Ever since the Babylonian captivity the Hebrew people had been worshipers of the one God. Monotheism had stood forth as a vital characteristic. The main reason for the Jews' maintenance of racial identity in spite of their national dislocation and the breaking up of their social ties, is the unity of their faith around the one God.

I. The Proclamation of Cyrus (vv. 1-4).

1. The Time (v. 1).

The first year of Cyrus; that is the first year after his conquest of Babylon.

2. How It Was Brought About (v. 1).

The Lord stirred up his spirit. Likely Daniel was the agent used to bring the matter to the king's attention. Daniel was still the influential prime minister of Babylon. From his study of the prophecies of Jeremiah (Jer. 25:12; Isa. 45:1; cf. Dan. 9:2) he knew that the time was near for the return of the people to their own land, so he most likely brought the matter to the attention of the king and persuaded him to thus favor his people.

3. Its Contents (vv. 2-4).

(1) A confession of the true God (vv. 2, 3). He acknowledges Him to be the God of Heaven the Most High, the Supreme God, a God of goodness. He declared, "He has given me all the kingdoms of the earth," and that God had with authority laid upon him the charge of building Him a house at Jerusalem.

(2) A generous permission to Israel (v. 3). All who desired to go up to Jerusalem and build the Lord's house. He even commanded the blessing of the Lord to be upon them.

3. A positive co-operation (v. 4).

None were obliged to go up, but a positive obligation was laid upon those who did not go up to render assistance to those who did. They were to aid in the building of the house of God by giving money, beasts and goods. It was more than a free-will offering, an obligation in addition thereto. The obligation was even wider than the people of Israel. The heathen were asked to render aid.

II. Response to the Proclamation of Cyrus (vv. 5, 6).

1. By Israel (v. 5).

Strange to say the decree of Cyrus was not met with great enthusiasm. Only a small number, chiefly from Judah and Benjamin, returned (v. 5). For most of them it meant giving up business interests, for they had settled down to the regular callings of life. Besides the sacrifice of business interests it involved great risks as to the future. The entire company, including servants, was about fifty thousand (2:64). Of this company we note the following divisions: first, chiefs of the fathers of Judah and Benjamin, that is magistrates; secondly, priests and Levites, leaders in religion; thirdly, skillful artificers, head workmen.

2. By Their Neighbors (v. 6).

This response was apparently more hearty than that of the Jews themselves. Their neighbors gave freely of gold, silver, beasts and goods. God had not only graciously disposed the heart of Cyrus toward His people, but they found peculiar favor from their neighbors, so that their wants were abundantly supplied.

III. Restoration of the Sacred Vessels (vv. 7-11).

These vessels had been carried away to Babylon many years before. They were carefully numbered and turned over to the proper officers, who brought them up to Jerusalem from Babylon.

October 21
The Temple Rebuilt and Dedicated
Ezra 3:8-13; 6:14-18.

Golden Text:—"Enter into his gates with thanksgiving, and into his courts with praise." Psalms 100:4.

The remnant which returned had now become settled in their new homes. As it would be a considerable time before the Temple could be rebuilt, arrangement was made for the religious life as early as possible, as religion was the very heart of the nation's life. They first set up the altar of the God of Israel (3:1-3) and offered burnt offerings thereon. They next revived the annual festivals (3:4-7) which had a powerful, unifying influence upon them.

I. The Appointment of Officers to Set Forward the Work of the Lord's House (vv. 8, 9).

Overseers were needed to direct this great work. Rubbish needed to be cleared away so the building operations could begin. Timber needed to be cut in the Lebanon forests and

floated down to Joppa. Stones needed to be cut from the quarries. Intelligent and consecrated men were needed to direct this work, as it was needful that it be done with the utmost expedition.

II. The Foundation of the Temple Laid (3: 10-13).

This was done amid great rejoicing. The consciousness that the Lord's house was taking shape, even though the foundations only could be seen, provoked great enthusiasm on the part of the people. Musicians were appointed to furnish music while the work was being done. While there was great joy, there was also sorrow. This was on the part of the elders who had seen the former Temple. The meanness of the present Temple in comparison with Solomon's Temple caused their praise to be drowned with their sorrow. So completely were these voices commingled that the people could not discern the one from the other.

III. The Building of the Temple Delayed by Opposition (Chaps. 4, 5).

For a time matters went smoothly with them, but as soon as the work had taken such shape as to show that there was some prospect of success, the half-heathen Samaritans began to oppose them. No vital work of God will be allowed to go on without opposition. Satan resents and bitterly opposes all inroads upon His kingdom. These Samaritans sought to frustrate this work of God by

1. An Alliance With the Jews (4:2, 3).

They wanted to bring the work in harmony with their own religious practises, as God's pure worship would be a constant rebuke to them. There is but one answer to be given to such an offer of compromise. "Ye have nothing to do with us in building a House unto our God."

2. Weakening the Hands of the People (4:4).

Doubtless this included the withdrawal of supplies, the spreading of dissension among the workmen, and the employment of counselors against them.

3. Letters of Accusation to the Persian King (4:6, 7).

So severe was this opposition that the building was delayed for a term of years. These counselors succeeded in creating doubt as to whether Cyrus had ever issued a decree for their return. This wicked opposition resulted in the undoing of the opposers, for search was made and a copy found. Darius confirmed this by his own decree, and directed that aid be given from the royal taxes so that the house of God might be built.

IV. The Temple Completed and Dedicated (6:14-18).

The prophets Haggai and Zechariah now appear, and by warnings, exhortations and entreaties stir up the people so that the work goes forward to a successful completion. With-

out their aid probably the work would never have been completed. When the building was finished it was dedicated to God with great joy. This was possible because they had builded and finished their task according to the commandment of the God of Israel. The service of dedication was much after the order of that of Solomon's Temple, only on a less magnificent scale.

October 28

Ezra Returning from Babylon

Ezra 8:15-36

Golden Text:—"The hand of our God is upon all them for good that seek him." Ezra 8:22.

An interval of some fifty years intervened between the dedication of the temple and the journey of Ezra to Palestine. Some stirring events in the world occurred in this time, which greatly helped the Jews. It was during this time that the episode of Esther's being made queen and the elevation of Mordecai occurred, which favorably disposed the Persian government toward the Jews. The time was auspicious for Ezra to make his request to Artaxerxes. The supreme aim of Ezra was the restoration of the true worship of Jehovah, for it is evident that the work done by Zerubbabel had largely failed of its aim. In order that Ezra might be an efficient instrument in the hands of God for the accomplishment of this purpose, he "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (7:10).

The royal commission granted to Ezra embraced:

1. The return of all whose free will prompted them to do so (7:13).
2. Ezra's being given magisterial authority over the district "beyond the river" (7:25, 26).
3. Exemption of the Levites from taxation (7:24).
4. Conveyance of offerings from the kings and his officers (7:15, 19).

I. Register of Ezra's Companions (1-14).

Doubtless, this is a representative list of those who joined Ezra. There is clear implication that the twelve tribes are represented among those who returned. (See 2:70; 6:16, 17).

II. Ezra Sends to Iddo for Ministers for the Temple Service (vv. 15-20).

Before the journey to Palestine was actually begun, Ezra gathered about him his companions who were about to accompany him, to see whether they were representatives. In this review, he discovered that none of the sons of Levi were in the company. So he sent chief men to Iddo, who was doubtless the president of the school of the Levites, for ministers for God's house. In response to this appeal, thirty-eight Levites and two hundred and twenty Nethinims joined him.

III. Ezra Seeking the Guidance of the Lord (vv. 21-23).

The journey was full of deadly perils. It lay through a region infested with Bedouin marauders. Ezra fully conscious of these, and ashamed to ask help of the king, proclaimed a fast, in which in deep humiliation they sought the guidance and protection of God. He had so confidently and repeatedly spoken to the king of the divine sufficiency that now to have asked for a guard of soldiers would cause him to blush with shame. In this critical hour, they committed themselves to the care of Him who keepeth Israel. They sought this for themselves, for their children, and all their substance.

IV. The Treasure Committed to Twelve Priests (vv. 24-30).

Combined with their faith in God, we find practical business sense. Honest, trustworthy, good men were selected (v. 28). The money was carefully counted and weighed, and the amount set down. The men were held accountable at the end of the journey for everything entrusted to them. They were charged with the obligation to deliver these gifts before the chief priests and Levites at Jerusalem.

V. The Safe Arrival at Jerusalem (vv. 31-36).

The journey lasted four months. They carried with them millions of dollars worth of treasure, through a region infested with marauding Bedouins, yet God saved them from any loss. At the end of the journey, they testified to the faithfulness of God in bringing them safely on (v. 31). After resting three days, the treasure was brought into the temple and burnt offerings were made to the Lord. After this, the decree of the Persian king was delivered to the governors who gave aid in furthering the people and the house of God.

November 4

Defeat Through Drunkenness

(World Temperance Sunday)

1 Kings 20:1-21

Golden Text:—"Let not him that girdeth on his harness boast himself as he that putteth it off." 1 Kings 20:11.

I. Samaria Besieged (vv. 1-12).

1. By Whom (v. 1).

Benhadad, the Syrian king, accompanied by thirty-two kings, came against Samaria. These thirty-two kings were not allies, but rulers over the neighboring cities—vassal princes.

2. Benhadad's Message to Ahab (vv. 2-6).

He offered peace on the most abject and insulting terms. His demands meant more than the exaction of tribute, the surrender of that which was most vital to Ahab's manhood and self-respect—his wives and children. He thus made a thrust at the tenderest spot.

3. Ahab's Reply (vv. 4, 7-9).

His reply was tame and humiliatingly submissive. Perhaps, he first thought it only meant the paying of tribute, which he was willing to do in face of Benhadad's overwhelming army. Conciliatory measures were regarded as most prudent. But the peremptory demands of the enemy repeated, awoke Ahab to his senses, and caused him to call together the elders of the land, who counseled against submission. Thus stiffened for the opposition, Ahab refused to make full compliance with his demands.

4. Benhadad's Bluster and Boasting (v. 10).

The design of this was to strike terror into the hearts of the king and people. He vows that he will make Samaria a heap of dust, and that this dust will not be sufficient to fill the hands of his army, so overwhelmingly is the number of his host.

5. Ahab's Answer by a Proverb (v. 11).

"Let not him that girdeth on his harness boast himself as he that putteth it off." This is a proverb full of points for all boasters. God's purposes shall overrule man's proud presumptions. "Man proposes, but God disposes." "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18).

6. Readiness for the Attack (v. 12).

In the full confidence of victory, the Syrian king was giving a banquet to his princes. In the midst of this feasting, the command was given to invade Samaria. Incited by strong drink, he gave no attention to the striking proverb of Ahab.

II. A Prophet Sent to Ahab (vv. 13, 14).

Who the prophet was, we are not told, but why he was sent, is made clear. He brought from God a promise of victory which was to cause Ahab to know Jehovah. It is a marvelous display of God's goodness and grace. Israel deserved the most severe chastisement, but God promised victory for His own sake, in order to make His glory known. The agency by which the victory was to be achieved, was the young men, an agency purposely feeble, that the victory might be seen to be of God.

III. Ahab's Victory Over the Syrians (vv. 15-21).

The Army of Ahab was but a handful compared with that of the Syrian king (v. 15; cf. v. 10). Benhadad, with confidence in his superior numbers, ordered the young men of Israel to be taken, whether they came for peace or war. He, with his princes, continued their drunken debauch. The young men struck right and left, creating great consternation. When the seven thousand reserves joined the young men, a general panic was produced among the Syrians. From the human side, the victory is accounted for by the drunkenness of the Syrians, but from the divine side, we see that God wrought for His own glory. Ahab pursued the Syrians with great slaughter, but Benhadad escaped.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

October 14

Returning from Captivity

Ezra 1:1-11

"Now in the first year of Cyrus King of Persia" (v. 1). Bible History deals with names and dates in such detail as to permit verification by comparison with world documents. This method prevails in both the Old and New Testaments. In describing the opening ministry of John Baptist, Luke says, "Now in the fifteenth year of the reign of Tiberias Caesar." Bible history thus challenges scholarly criticism.

"That the word of Jehovah by the mouth of Jeremiah might be accomplished" (v. 1). The Bible is the Word of God. The writers of Holy Scriptures "spoke as they were moved by the Holy Spirit" (2 Peter 1:21). "This does not imply automatic dictation, but such control by the Holy Spirit of the vocabulary of the different writers as to exclude from their writings everything not intended by the Spirit to go into them, and also such a use of the vocabulary of the writers as would give the full and complete thought in the Spirit's mind" (Scofield).

"Jehovah stirred up the spirit of Cyrus" (v. 1). The same Spirit of God which caused the prophecy concerning Cyrus before his birth, as recorded in Isaiah 44:25-45:1, moved upon Cyrus to produce a proclamation for a restored Israel. God's control is complete in His program of grace. Through His prophets it was announced that Jesus should be born in Bethlehem of Judea. That Joseph and Mary should be in that place at the time of our Lord's birth required a world-wide political movement. Therefore by the same power which produced prophecy there was movement upon the mind of the Roman Emperor so that "there went out a decree from Caesar Augustus that all the world should be enrolled" (Luke 2:1). It steadies the heart in these days of political confusion to remember that God will carry out His program of grace.

"All the kingdoms of the earth hath Jehovah the God of heaven given me" (v. 2). Cyrus was a king of well developed religious instincts. Whether or not he had learned from Daniel about Isaiah's prophecy, we do not know, but this much is certain, he recognized that God was the source of his power, and that his position of power imposed responsibility for carrying out a divine program. God's program for Cyrus included the restoration of the temple in Jerusalem, so Cyrus proceeded to that work.

Every man in position of political, commercial or social power should recognize that position and power impose responsibility, and should gird himself to meet divine ends.

"Whosoever there is among you * * * let him go" (v. 3). The temple worship at Jerusalem was to be restored by volunteers. "His God be with him and let him go up to Jerusalem" was the exhortation of Cyrus. Behind all work for God there must be God-consciousness in the soul as an inspiration for willing service. Conscription for service is a justified plan in our imperfect world governments, but all soldiers of God's army are volunteers. Heaven issues no force of compulsion. "Whosoever will let him come," is God's call.

"Let the men of his place help him with silver and with gold and with goods" (v. 4). Things material can be sanctified to high and holy uses. The silver, gold and goods that belong to common life could be set apart for a sacred journey or temple decoration. The souls of men are elevated by such dedication. In Exodus 38:8 we read that the laver of brass for priestly use in the tabernacle service was made from the mirrors of women worshipers, thus the material which had served to reflect the beauty of their own countenances became the laver which reflected the beauty of the sky, and furnished conditions of cleansing for priestly ministers.

"Then rose up the heads of fathers' houses of Judah and Benjamin" (v. 5). Leaders should lead. The heads of Judah and Benjamin heard the call of God, and responded. Too many modern political leaders keep their ears to the ground to hear the tramp of the people, rather than toward the sky to hear the voice of God.

"Cyrus the king brought forth the vessels of the house of Jehovah" (vv. 7-11). The vessels "which Nebuchadnezzar had brought forth, out of Jerusalem and had put in the house of his gods" these did Cyrus send back to Jerusalem. In this we have emblem that in the great restoration of the kingdom days the sacred things of life which have been carried captive by worldliness will be restored to their true place in God's great system of universal righteousness. Great was the number and variety of the vessels consecrated to God, illustrating that all features of human life should be sacred.

October 21

The Temple Rebuilt and Dedicated

Ezra 3:8-13; 6:14-18

"Now in the second year of their coming" (v. 8). All great works require time and patience. Temple building could not begin the

morning after reaching Jerusalem. Weary months must pass and patient preparation continue. "Work of faith, labor of love and patience of hope" are the characteristics of true service.

"Then stood up Jeshua * * * to have the oversight" (v. 9). Purpose and plan must precede activity, and activity be governed by rule. No great building can be erected without blue prints, and no large body of men can be assembled in efficient work without definite oversight. The man who plans and watches has a most important place in life's work.

"And when the builders laid the foundation * * * they set the priests in their apparel with trumpets" (vv. 10, 11). We have here a precedent for joyous worship when the foundation of a house of worship is laid. A great responsive chorus sang praise when the foundation of the new temple was laid. Psalm 136 seems to have furnished the words of song. God was the object of thought in their praise. Modern hymn books would be enriched by including a larger number of the songs of the Bible Psalter in which God is magnified, and His praises set forth. Too much of modern hymnology deals merely with the human.

"But many * * * wept with a loud voice; and many shouted for joy" (vv. 12, 13). There were differences of emotion at the dedication of the temple because of differences in mental vision. The young people saw nothing but the present and the future. Past the foundation stones of the new temple they looked and beheld the completed building for a new era of worship. The old men and women had a background of memory. They saw the first temple in all its magnificence, and shed bitter tears as they recognized the contrast between its glory and the meager possibilities of the restoration. Life is ever a mingling of weeping and laughter, of joy and sorrow. Ofttimes at the wedding feast, while bride and bridegroom see only the foundations of a new home, and the prospective temple of love, parents have a background of memory and with glistening eyes dream of a family fellowship that can be realized no more.

"And the elders of the Jews builded and prospered through the prophesying of Haggai" (v. 14). From the prophecy of Haggai it is evident that the work of temple rebuilding lagged because the people became over interested in their own house building. The people were saying, "The time is not come, the time that the Lord's house should be built." Like some modern people, they thought that contributions to the Lord's work could be postponed until all worldly debts were paid, and their own houses rendered comfortable and luxurious. To these came the word of the Lord: "Is it a time for you yourselves to dwell in your sealed houses while this house lieth waste?" Haggai and Zechariah both

pressed the warning that material blessings were being lost because God did not have the first place in their thought (Hag. 1:9-11). The message bears on modern life. It is when we seek first the kingdom of God and His righteousness that "the all things" of temporal comfort are added.

"And the children of Israel kept the dedication of the house of God with joy" (vv. 16-18). The completion of the temple was celebrated by a feast of dedication. Its main characteristic was joyous worship and a friendship among the worshipers, sealed by the presence and thought of God. All true worship is joyous. When men see God, and realize His plans, they "give hilariously" for missions and purposes of worship. The world shames the church in its bestowal of wealth for worldly pleasure. The believer's delight is supposed to be in God. Whence then a groan instead of a shout of gladness when God lays claim upon our substance? Why the searching for pennies and nickels when our fingers should be gladly grasping dollars and eagles for the progress of gospel work? To look on the world through the eyes of Christ will lead to His spirit of sacrifice.

October 28

Ezra Returning from Babylon

Ezra 8:21-32

"Then I proclaimed a fast" (v. 21). Having gathered a large company of Jews for return to Jerusalem, Ezra prepared to have them conscious of divine leadership, and to this end arranged for fasting and prayer. The ancient custom of fasting and prayer has gone out of life. Our fathers used to have days set apart for special waiting upon God, in which spiritual devotion demanded a turning away from both food and labor. In some denominations a generation ago, every communion period was preceded by a day of fasting and prayer and self examination. Abraham Lincoln issued a call for a day of national waiting before God, when our great Civil War was raging. There is need for return to this custom of our fathers. Our heart time-pieces need resetting with the standard time of heaven, and nothing save a definite pause and a crucial examination of our moral condition will bring about a true adjustment of life with God. Surely in our day the call for fasting and prayer might be issued in the very language of Ezra: "That we might humble ourselves before our God, to seek of Him a straight way for us, and for our little ones, and for all our substance."

"For I was ashamed to ask of the king a band of soldiers and horsemen" (v. 22). Worldly men naturally follow worldly methods, but the children of God should take account of divine provision for their safety. Care is needed not to presumptuously decline to use

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the natural provision which God furnishes for human safety, but the Christian should stand by the word of Ezra to the king: "The hand of our God is upon all them that seek Him, for good."

"So we fasted and besought our God for this: and He was intreated of us" (v. 23). When we draw nigh to God He draws nigh unto us. When men take the attitude of attention and appeal, God takes that of interest and response. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you;" are words of Jesus that have never been withdrawn. Some blessings come because we ask. Others are secured by our seeking under divine guidance and meeting the natural conditions that produce desired end. Doors of opportunity and revelation open to our knocking as in reverence we recognize that these doors must open from the inside, and that they yield not to our push but to the welcoming hand of God.

"Then I set apart * * * and weighed" (vv. 24-26). How careful business methods should characterize religious activity is strikingly set forth in the conduct of Ezra. The right men were chosen to administer affairs. The offerings furnished by the people were carefully counted, tabulated and weighed and given into the care of trusted men. The people were given a sense of confidence that their liberality would not be in vain. Church boards and congregational officials cannot be too careful in their administration of funds and provisions, nor too minute in their information on these matters.

"Fine bright brass, precious as gold" (v. 27). The alloy constituting brass, by the perfection of its blending, became precious as gold. God's treasures are not all the same in quality, but may have an equality of value.

"Ye are holy unto Jehovah, and the vessels are holy" (v. 28). All that concerns God's worship and service should be holy or fully set apart to Him. Holy vessels must not be in the keeping of unholy men, neither must holy men have in charge unholy vessels. God's Word is pure, and should be proclaimed and taught by a pure ministry.

"Watch ye and keep them until ye weigh them before the chiefs" (vv. 29, 30). True Christian living demands watchfulness. Treasures of truth may be lost through carelessness. Talents that should be developed may lie idle. The weighing and the testing day when we shall give an account is before us. Opportunities and responsibilities should be accepted by us with the same sobriety with which the priests and Levites "received the weight of the silver and the gold, and the vessels, to bring them to Jerusalem unto the house of our God."

"The hand of our God was upon us" (v. 31). After prayer and waiting comes true activity. Those who take a journey in dependence on

God are led by the hand of God. He delivers "from the hand of the enemy and the liars-in-wait by the way."

"And we came to Jerusalem" (v. 32). The ending of difficult journeys means joy. What a joy will be ours when we reach the heavenly Jerusalem. What a gladness when we enter the doors of the eternal home, bearing the treasures of service, and finding there those who have gone before.

November 4

Defeat Through Drunkenness

1 Kings 20:1-21

"Benhadad, the King of Syria, gathered all his hosts together" (v. 1). The forces of evil are easily federated. Thirty and two kings joined Benhadad that they might share in the spoils of war. Samaria had rich treasure. Evil has ever a mission of robbery.

"And he sent messengers to Ahab, King of Israel" (v. 2). The insolence of evil is unmeasured. Benhadad said, "Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine." This was a colossal lie. Nothing in Samaria belonged by right to Benhadad. But because he thought it could be his by might, he claimed it. That "might is right" is a dogma of the devil, a heresy of Satan that is still popular in business and political life.

"It is according to thy saying" (v. 4). Ahab made a foolish concession. Obsequiously he yielded to the first demand of the Syrian king. The yielding was a weakness. The lie should ever be given to wrong assumptions.

"The messengers came again" (v. 5). Evil is never satisfied with its aggression on truth. Benhadad said, "Thou shalt deliver me thy silver and thy gold and thy wives and thy children; but I will send my servants unto thee tomorrow about this time, and they shall search thy house and the houses of thy servants, and it shall be that whatever is pleasant in thine eyes they shall put it in their hand and take it away." Evil is never modest; it wants all. To begin to yield is the road to absolute spiritual poverty.

"Then the King of Israel called all the elders" (vv. 7-9). There is a time when the insolence of evil should rouse every energy of the heart, and produce a resounding "No" to the claims of Satan and sin. God is pleased at the "I will not" of His people in the presence of sin, and begins to plan their deliverance.

"The gods do so unto me and more" (v. 10). Wrong is ever boastful as well as insolent.

"Let not him that girdeth on his armor boast" (v. 11). Ahab's answer was wise, but would have been wiser had he included some reference to Jehovah's care. Shouting should not be indulged until the battle is over unless we are on the side of God. But when God is

(Continued on page 137.)

To Promote Daily Bible Reading

By Howard W. Pope

"O Earth, Earth, Earth, Hear The Word of Jehovah." Jer. 22:29.
 "Study the Bible; make it your first daily business to understand some portion of it, and make it your business the rest of the day to obey what you understand." John Ruskin.

READ THE BIBLE WHILE YOU CAN

By Rev. Howard W. Pope

It was a wise man who said, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. 12:1). A striking illustration of the value of this advice came to our notice not long ago. We were calling on a lady who had passed her eightieth birthday. She was converted in early life and joined the church. She married a Christian man, and was a regular church attendant for probably forty years. Indeed she sang in the choir for many years and heard only good gospel preaching.

She always enjoyed a good sermon and could give an excellent description of it to those who were not present. She was fond of attending Bible conferences and revival meetings, and entered heartily into the aim and spirit of such services. But she never formed any definite habit of Bible reading; indeed she was not a great reader of anything, except the daily papers. She liked to hear other people expound the Bible, but she would not, or at least did not read it much for herself.

As old age came upon her, the friends and relatives of early life naturally scattered and died. Her family was all gone, except a devoted daughter with whom she lived. However, all her needs were supplied, as well as the comforts of life.

As her daughter was obliged to be away during the day, and she was living in a large city, she was naturally somewhat lonely, but loneliness was not her chief trouble. I found that she had no definite assurance of salvation. She was full of doubt and uncertainty as to the future. She knew the gospel, but could not seem to grasp it. She prayed, but she had no assurance that God heard or answered her. The Bible afforded her no comfort, for she hardly knew where to find the passages which she needed, and if another found them for her, they did not sound real and true to her ears, so dull of hearing. She had lost her capacity to enjoy spiritual truth.

She had neglected to store her mind with Bible truth while she was young, and now, when it should have been her daily comfort

and chief joy, she had lost her capacity to enjoy it. Had she formed habits of Bible reading in youth as David did, she would now have been familiar with it, and David's experience would have been hers, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. Thy rod and thy staff they comfort me." Hers was an old age without a staff, and almost without a God.

How sad is old age without a Saviour, earthly props failing, and no everlasting arm to lean on; forced to leave this world with no hope of heaven!

How beautiful is old age when cheered by the presence of the blessed Comforter! Grateful for the mercies of the past, it refuses to believe that anything is not a mercy which God permits. The future is full of hope, for we realize that more and more the earthly shall disappear out of our lives, and more and more the heavenly shall come in, until at last we shall "awake in his likeness" and be satisfied.

"Rich in experience angels might covet,

Rich in a faith that has grown with thy years;

Rich in a love that grew from and above it,
 Soothing thy sorrows and hushing thy fears.

Growing old richly,

Loving and dear.

"Eyes that grow dim to the earth and its glory

See but the brighter the heavenly glow;

Ears that are dull to the world and its story
 Drink in the songs that from Paradise flow.

All the sweet recompense
 Youth cannot know."

A LAYMAN'S TESTIMONY

The Christian Workers Magazine.

Gentlemen:

I am not a subscriber to your magazine but sometimes read it, nevertheless. Your March issue contained an article on "To Promote Daily Bible Reading," by Howard W. Pope which interested me very much.

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I could not refrain from writing you after reading your appeal to laymen, asking for suggestions in regard to promoting daily Bible reading.

I am a member of the Christian Reformed Church, which is composed mostly of Hollanders who came here from the Netherlands. It is their custom (and, I think, a very good one) to read a short portion of the Bible at every meal, just before, closing with prayer. This is done at breakfast time, noonday meal and evening. To neglect it, is considered by many of the older people almost an unpardonable sin. The custom is not to omit any part of the Bible but to read it from beginning to end. Oftentimes, when the time is not lacking, a short discussion by the members of the family, led by the father, follows this reading. Sometimes, when time is lacking to read a chapter or such a portion of a chapter necessary to complete the story, a short Psalm is read, but never is the reading omitted entirely. The father of the family usually does the reading but sometimes the mother or the older children do it. It seems to me this is a very good custom because the entire family is present at meal time and the Bible is read aloud. Even the small children learn to respect the book from which father or mother reads. Discussions naturally take place and, of course, it is up to father to explain, when necessary.

Our younger people are becoming more and more Americanized, however, not only in speaking American and following American customs (which is very good) but also in following the custom of the religious Americans in omitting from their "bill of fare" the reading of the Bible. If the religious people among the Americans would observe this custom, it would be much easier for them to retain it also. But, thus far, I have found this custom in very few of the Christian American homes. Do you not think that this custom if practiced in all the homes of Christian people would have very beneficial results? I know American people do things in a hurry, also eat in a hurry and possibly have no time then to read the Bible. But do you think they will have time for it at any other part of the day? I have noticed that those who use as an excuse that they have no time at their meals to read even a short portion of the Bible, do not find time to read it at all.

I and my family follow this custom and we find it very helpful. We follow no particular outline of reading but begin at the beginning of the Bible, skipping only such portions as the genealogies, etc., and continuing until we have finished Revelation. At breakfast time when we are quite often in a hurry (I think all people are) we usually read a

Psalm, or part of a chapter of Proverbs. They are fine to begin the day with.

I trust that this suggestion may be helpful to others, also.

Yours in the Lord,

J. Buiten, Jr.

Many of our young men have enlisted and are doing splendid work for the Master in soul winning. I met a young fellow today who has been in Camp in Chicago for about a month. He told me that he had already led a hundred and fifty of his comrades to join the Pocket Testament League, which involves a promise to carry it constantly, and read a chapter every day. Many of these are Jews, he said, who know nothing at all about the New Testament. He is enthusiastic about his work. He expects to start for Houston, Tex., any day, and he is planning to do personal work wherever he goes.

Mel. Trotter takes a quartet of our boys, who graduated last term, and goes West to speak in all the training camps, and Prof. Hammontree joins Charles Alexander, who takes a quartet of men and they visit the training camps of the East. If it works well I suppose they will continue in this work until the end of the war. Prof. Sellers has spent four months in the British camps and has just returned home. Thus, you see, we are touching the soldier boys at many points.

A leaflet which our students have found exceedingly helpful in work among soldiers is entitled, "How the Lieutenant Risks His Life for an Enemy." It begins with an attractive story which is sure to hold attention, and brings out clearly the essential facts of the gospel, and the strongest reasons for accepting it. We will send a sample copy to anyone sending an addressed envelope.

The editorial in the August number of this department on "How To Enjoy the Bible," will soon be issued in leaflet form in a size convenient for insertion in letters. Why not make every letter contain a gospel message!

"I know of lands that are sunk in shame,
And hearts that fall and tire;

But I know a name, a name, a name,

That will set those hearts on fire.

Oh, give them that name!

Oh, kindle that flame!

That will set the word on fire.

For Sermon and Scrap Book

INCORRUPTIBLE THINGS IN FIRST PETER

1. Incorruptible inheritance (1:4),
 2. Incorruptible ransom (1:18).
 3. Incorruptible seed (1:23).
 4. Incorruptible character (3:4).
- W. H. Griffith Thomas.

FOUR OF THE GREATEST THINGS IN JOHN 1:11, 12

1. The Greatest Tragedy:
He came unto His own and His own received Him not.
 2. The Greatest Transaction:
But to as many as received Him.
 3. The Greatest Transmission:
To them gave He power.
 4. The Greatest Transformation:
To become the sons of God.
- Peter Van Wynen.

RECEPTIVE LIFE AND ITS OUTCOME

The Christian life has its inception and its increase by reception.

1. **The Son received makes us sons.** "As many as received him, to them gave he power to become the sons of God" (John 1:12).
 2. **Grace received makes us correspond to it.** "Of his fulness have all we received, and grace for grace" (John 1:16).
 3. **Christ received and the destination reached.** "They willingly received him into the ship, and immediately the ship was at the land" (John 6:21).
 4. **The servant received and the sender acknowledged.** "He that receiveth whosoever I send receiveth me; and he that receiveth me receiveth him that sent me" (John 13:20).
 5. **The Spirit received and power bestowed.** "Receive ye the Holy Ghost" (John 20:22). "Whom the world cannot receive" (John 14:17).
 6. **Harvest reaped and reward following.** "He that reapeth receiveth wages, and gathereth fruit unto eternal life" (John 4:36).
 7. **God's words received and the contents enjoyed.** "They have received them" (John 17:8).
- F. E. Marsh.

All arguments against the Word of God are fallacies; all conceits against the Word are delusions; all derision against the Word is folly; and all opposition against the Word is madness.—Beveridge.

JESUS THE GOOD SHEPHERD John 10:7-18

I. The Good Shepherd and the Flock.

1. His sheep are **Saved**.—"By Me—he shall be saved."
2. His sheep are **Secure**.—"Shall never perish."
3. His sheep are **Led**.—"He goeth before them."
4. His sheep are **Fed**.—"Shall find pasture."
5. His sheep are **Known**.—"I know my sheep." (Among Jew and Gentile.)
6. His sheep are **Knowing**.—"Am known of mine."
7. His sheep are **Free**.—"Shall go in and out." "I am the door."
8. His sheep are **"One"**.—"One fold, and one Shepherd."

II. The True Shepherd and the False.

1. The sheep have dangerous foes. "Thief, wolf."
3. Are easily scattered under a hireling shepherd. "Wolf catcheth them and scattereth the sheep."
3. The hireling does not care for the sheep. Cares only for the wool.
4. Does not even **Risk** his life for them, much less **Give** it. In danger, "looks out for No. 1."
5. His voice is strange to the sheep. "Know not the voice of strangers."
6. The true Shepherd is the owner of the sheep. By Creation; by Redemption.
7. The true Shepherd will be the final and Chief Shepherd. "One fold, and one Shepherd."

III. The Sure Shepherd and the Father.

1. The Shepherd's Sacrifice was ordered of the Father. He did not die a martyr's death.
2. The Shepherd's Sacrifice was pleasing to the Father. "Therefore doth my Father love me because—"
3. The Shepherd's flock was given him by the Father. "My Father, which gave them me."
4. The Shepherd was in all things in harmony with the Father. "I and my Father are one."

Because of this four-fold fact His sheep can "**never perish**."

Christian assurance is "the believer's firm conviction that he is in the present possession of a salvation in which he will be eternally kept."

—Adam Murrman

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CONSECRATION AND PRESERVATION

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ: Faithful is he that calleth you, who also will do it."—1 Thess. 5:23, 24.

I. The Petition.

1. He prays for their sanctification—"Sanctify you wholly." The root idea of "sanctification," "holiness," "holy" and the like, is separation.

2. The extent of this consecration is noteworthy—"Sanctify you wholly."

3. He prays for their preservation—"Preserved blameless." The consecration is to be continually maintained, in and for God.

4. The extent of this preservation—"Your whole spirit and soul and body." The spirit is that inmost part of your life which is related to God.

II. The Prerequisite.

1. "The God of Peace Himself." The apostle stresses the fact that it is God "Himself" who consecrates and keeps us.

2. Further, God is described as "the God of Peace." Only through peace can holiness come, and only as we have blessed personal experience of God as the God of peace can a prayer like this be answered.

III. The Prospect.

1. "Unto the coming of our Lord Jesus Christ." Once again the apostle prays with special reference to that glorious day to which he was always looking and pointing his readers.

IV. The Promise.

1. "Faithful is he that calleth you, who also will do it." Lest we should think that so wonderful a prayer could not be fulfilled in daily experience, the apostle adds this blessed assurance that God, who puts this ideal before us, will enable us to realize it.—The Methodist Recorder.

THE BUOYANCY OF FAITH

A Sermonette

"He walketh upon the waters to come to Jesus."—Matt. 14:29, R. V.

Faith is always the secret of buoyancy. We can plant out footsteps in the sea when our faith is resting in the Lord. The waves can never overwhelm us. We ride upon the storm. When Mrs. Booth, the mother of the Salvation Army, was dying, she witnessed in great triumph, "The waters are rising, but I am not sinking!" And so it is in all the rivers and floods through which the believer has to pass; he cannot be holden of them, he rises above them, he is their superior in the Lord.

And thus the believer in Christ Jesus is to be distinguished by his buoyancy. This is to be his song as he confronts the most tremendous seas, "Therefore will we not fear though the waters roar and be troubled!" His fame is to be that of the man whom nothing can sink. He is to be always on the top of circumstances, their master and not their slave. Like the Apostle Paul, he is to be "always confident," knowing whom he has believed. When the spirits of others are sinking he is to be the one to hearten them, to lift them up by his own unquenchable cheer. He is to sing songs in the night.

And what times are these for the display of spiritual buoyancy! What great reasons for walking the troubled seas! What opportunities for witnessing to the power of the resurrection in lifting the soul above the floods of death and hell! For the Lord Himself is on the deep. He walks the waters which He calls us to tread. He does not send us on a daring but lonely errand; He invites us into His fellowship. The walk on the deep is a journey with the Lord. And, therefore, by faith we share His conquests. And when those who do not know the Lord look upon our power to rise above the troubled circumstance, their souls will begin to move toward the secret of our life, and by faith they also shall find the same uplifting strength in the fellowship of Christ.—J. H. Jowett.

"I"

In all I think, or do, or say,
 "I" must come, must have its way;
 "I" is first, and "I" is last;
 "I" is present; "I" is past.
 Yes, and oft this little "I"
 Mars my generosity;
 When I think 'tis all for "you,"
 "I" has motives not a few.
 Oh, you little egotist,
 Of my life the greatest pest!
 If I could be rid of you,
 I would act from motives new;
 But to me you fondly cling—
 With you ever sorrow bring;
 Others vanished from thy sight,
 Self seems only thy delight.
 But 'twill not be always so—
 "I" shall learn its place to know;
 Yes, this little tyrant "I,"
 Shall leave its place before I die;
 "I" no more shall rule my heart,
 Nor selfish thoughts to me impart,
 For Christ shall cast the tyrant down
 That "I" no more shall rule the town.
 —Selected.

Attachment to Christ is the only secret of detachment from the world.—A. J. Gordon

IF YOU LOVE HIM, TELL HIM NOW

If with pleasure you are viewing any work a man is doing,

If you like him or you love him, tell him now;

Don't withhold your approbation till the parson makes oration

As he lies with snowy lilies o'er his brow;

For, no matter how you shout it, he won't really care about it;

He won't know how many teardrops you have shed;

If you think some praise is due him, now's the time to pass it to him,

For he cannot read his tombstone when he's dead!

More than fame and more than money is the comment kind and sunny,

And the hearty, warm approval of a friend,

For it gives to life a savor and it makes you stronger, braver,

And it gives you heart and spirit to the end;

If he earns your praise—bestow it; if you like him, let him know it;

Let the words of true encouragement be said;

Do not wait till life is over and he's underneath the clover,

For he cannot read his tombstone when he's dead!

—Selected.

DIVERS SORTS OF RIGHTEOUSNESS

(From "Luther on Galatians")

1. Political or civil righteousness.

Dealt by emperors, princes of the world, philosophers, and lawyers.

2. Ceremonial righteousness.

Taught by traditions of men and safe for parents and schoolmasters only as given for correction of manners, and certain observations concerning this life, never attributing power to it, to satisfy for sin, please God, or deserve grace.

3. Righteousness of the Law, or the Ten Commandments.

Taught by Moses.

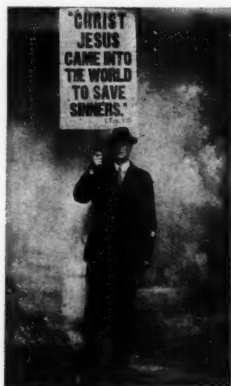
4. Righteousness of faith, or Christian righteousness.

Above all. Neither political nor ceremonial, nor of God's law, nor consisting of works—a passive righteousness. In it we work nothing, render nothing to God. We rather receive and suffer Another to work in us, that is to say, God. This righteousness hidden in mystery and unknown to the world.

"We shall have all eternity to celebrate the victories, but we have only the few hours before sunset to win them."

PUBLICITY FOR THE WORD OF GOD

The cut shown in connection illustrates a rather uncommon method for getting mighty



texts of Scripture before the people. The men (volunteers) are called "Scripture text carriers" and what they carry a "text pole outfit." This unusual evangelistic agency was begun in Sunderland, England, in 1908, with two carriers. The record to date shows that hundreds of outfits have been issued for use in various parts of the earth.

Texts have been printed in Spanish and French, as well as English. As a result, many souls have been brought to saving knowledge of Jesus Christ and believers strengthened. The "mission" is called "Scripture Text Carriers," and the American representative is Kenneth Tate, Box 153, Redondo Beach, Cal. Mr. Tate says: "We freely offer a text placard outfit to any brother who will suffer reproach by carrying the Word of God amongst the masses in the name of the Lord."

MARTIN LUTHER ON WAR

War is one of the greatest plagues that can afflict humanity: it destroys religion, it destroys states, it destroys families. Any scourge, in fact, is preferable to it. Famine and pestilence become as nothing in comparison with it.

MARTIN LUTHER ALSO SAID THIS

For where God built a church, there the Devil would also build a chapel.

Tell your master that if there were as many devils at Worms as tiles on its roofs, I would enter.

Wealth is the smallest thing on earth, the least gift that God has bestowed on mankind.

Seek thyself only in Christ, and not in thyself; so wilt thou find thyself in Him for eternity.

The human heart is like a millstone in a mill: When you put wheat under it, it turns and grinds and bruises the wheat to flour; if you put no wheat, it still grinds on, but then 'tis itself it grinds and wears away.

Foreign Mission Department

PAN-AMERICANISM A NEW BROTHERHOOD

By Rev. Edmund F. Cook, D.D.

THE deep interest of the American people in the great world war and the centering of thought and interest in the sending forth of our young men as soldiers to fight the battles of our country must not lead us to overlook any of the opportunities which providentially open to the churches of God in America to deliver her peculiar missionary message. The very fact of the great war in Europe places a new emphasis upon the responsibility of the Christian forces of North America to deliver the message of Jesus Christ to South America and the other Latin countries. New conditions have arisen, new needs and opportunities made known which together constitute a new and mighty call from God to action. The Americas are naturally being drawn closer and closer together.

Pan-Americanism has come to be more than a phrase; it is now, a stirring reality. The new pan-Americanism is a declaration of American interdependence. Three outstanding events have tremendously affected the relation of the Americas and the interpretation of Americanism: the opening of the Panama Canal, the great war in Europe, and continued revolutions in Mexico. These events have affected tremendously the political, commercial, social and religious life of the nations. They have brought to light as nothing else in history the unity of American interests, the uniqueness of American problems, the interdependence of American governments and the brotherhood of the American peoples. As these relationships became more clearly defined and as a result of a growing American spirit, pan-American congresses have been held on commerce, finance, science, education and religion. The methods of these congresses have been scientific, and the results have been a better understanding of the common problems and a closer fellowship in the effort to solve them.

A brief study of the three events just referred to enables us to see clearly the bases of this new American brotherhood.

The Panama Canal

Consider for example the opening of the Panama Canal, which has revised the trades interests and relations of all the Americas. New York and the west coast of South America have been brought closer together

by thousands of miles, so also with San Francisco and the east coast of South America, thus reducing distance and lowering shipping rates in the growing trade between the United States and South America as we exchange our manufactured goods for the rich, natural products of South America. The significance of these facts is felt when one interprets such figures as the following: Saved in distance on trade routes from New York to Guayaquil, 7,405 miles; to Callao, 6,250 miles; to Iquique, one of the great nitrate ports of the world, 5,139 miles; to Valparaiso, 3,747 miles. Saved in distance from Galveston, New Orleans, Mobile, Pensacola, Tampa, Savannah, Charleston and Norfolk, to the ports on the west coast of South America, from 4,108 to 8,400 miles.

The saving in distance here exhibited alone is enough to indicate that the trades relation of the United States and South America will inevitably be more intimate than was possible before the canal was built. Thus we are suddenly made into a new neighborhood with business interests in common.

The War in Europe

The great war in Europe has tended to increase the intimacy and interdependence of North and South America. For four hundred years South America looked to Europe for her manufactured goods, for her social influences, for her educational opportunities, and for her religious ideals. For more than three years, however, the intercourse between South America and Europe has been cut off, and today South America is looking to the United States for her manufactured articles, a new era of social intercourse has sprung up, the sons and daughters of Latin America are pouring into the United States in search of educational opportunities, and South America is in position as never before to receive religious impressions from the United States and to recognize a religious leadership from the churches of North America. It is an interesting fact that there are today thousands of Latin American students in the United States, whereas they were numbered by scores before the war. There is an openness of mind and a receptivity on the part of the leaders and masses of Latin America that was not known in former years. Thus the war in Europe has suddenly brought about a new sense of commercial, social, educational and religious interrelation of the Americas, as well as having accentuated the consciousness of commercial opportunities which arise from the geographical relation of North and South America.

Revolutions in Mexico

Continued revolutions in Mexico have been no less influential in emphasizing the new Americanism. Tumult and strife in Mexico have made serious political troubles for the United States. In honest effort to avoid war and the crushing of a weaker power, the United States accepted the proffered mediation of Argentine, Brazil and Chili. The result of this new diplomacy was a better understanding on the part of South America, of our political aims, and a clearer understanding of the policies of the United States in the maintenance of the Monroe Doctrine. Formerly Latin America misunderstood and mistrusted the United States. Latin America has always been suspicious of the Monroe Doctrine, but the A. B. C. mediation has tended to commonize our interpretation of the Monroe Doctrine and to modernize the same, bringing all the Americas into a sense of responsibility for its proper interpretation and application.

Thus the American nations have been bound together in bonds of a new brotherhood. This therefore is the day of our greatest opportunity to bless these bonds and to cement them forever. In this new brotherhood springing from many and widely different sources, America is the big brother. There is therefore a service which the United States can render with greater efficiency and fruitfulness today than in any former period of American history. The greatest service is unquestionably the promotion in Latin America of the knowledge of the living Christ and the upbuilding of a Christian influence in the social, educational and religious life of the people. There is also in this new brotherhood a new opportunity to promote in the churches in the United States a new and deeper sense of responsibility for the evangelization of Latin America.

If we have rightly interpreted the new Americanism and if in it there really dwells the spirit of a new brotherhood, there unquestionably rests upon the Christian forces of the United States a new and well defined responsibility to redeem Latin America from the semi-darkness of a paganized Romanism. This responsibility involves: (1) the circulation and interpretation of the Holy Scriptures as revealing the Word and will of God and as constituting the foundation of a Christian civilization; (2) an interpretation of Jesus Christ as the revelation of the perfect and holy love of the Father Who by His death on Calvary made full atonement for our sins; (3) an illustration of the spiritual life as a fruit of personal and intimate and loving communion with the Father and with Jesus Christ His Son.

This threefold ministry we must render because the Roman Catholic Church through

four hundred years of dominance in Latin lands has denied the people the Word of God, has obscured the living Christ and has divorced morals and religion in the life of the church.

Now that a new brotherhood has suddenly emerged from new world conditions, the United States is placed in a new position of responsibility as the biggest and strongest of the American republics. If as a nation we ever stood in the door of Christian opportunity it is today as we look upon Latin America. If ever upon God's people in this land there rested a responsibility for the evangelization of a people it is today as we enter into new relations with Latin America. Upon our consciousness of God and upon our sense of obligation under the bonds of a Christian brotherhood will depend the moral and spiritual advance of Latin America.

INDIA'S LONG WAITING-LIST

In a recent bulletin Mr. R. B. Eleazer, editor of "The Missionary Voice," gives the following stirring facts:

But the most staggering success has been in India. Not only are India's mission schools and churches full, but there stands outside these institutions a waiting-list of more than 150,000 registered applicants for baptism who cannot be received because there are not churches and schools and ministers enough to give them Christian leadership and training. Whole villages and counties are turning en masse to Christianity. The mayors of two hundred villages recently agreed to use their influence to make the entire population of their villages Christian. The Christian community in India is increasing at the rate of five thousand new members every month, or sixty thousand per year. The fact that the bitterest persecution prevails seems only to add impetus to the movement.

JAPANESE BILLY SUNDAY

A three-year evangelistic campaign is sweeping Japan, and all the Protestant forces have united in pushing it. In Kyoto more than 20,000 people attended these special services: in Kobe several meetings had to be carried on simultaneously to accommodate the crowds. Thousands are being enrolled as seekers.

"Hallelujah Kim" (H. S. Kimura), the Japanese "Billy Sunday," is a conspicuous figure in the campaign. In his great tent he preached for two weeks in Tokyo to audiences of 5,000 and had 1,300 conversions.

The results of the campaign can be imagined from the fact that the Protestant missionaries in Japan have united in a call for 474 new missionaries to follow up and train the inquirers and candidates and to take advantage of the new interest in Christianity.

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The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Bodell and Lytle began a meeting at Ensley, Ala., on September 9.

Robert E. Johnson and party report a successful opening of their meeting, September 9, at Hale, Mo.

John Imrie has been in the South during the summer, assisting Rev. Mr. Neill. They were working in Louisiana and Mississippi.

Herbert Reynolds in writing to "The Christian Workers Magazine" states that he just closed fine meetings at Cuero and Rockdale, Tex.

G. A. Klein and C. B. Clark report a meeting at Wills Point, Tex., where 500 decided for Christ. They also held a meeting at Newark, Ark.

Mr. and Mrs. George Preston will this year be associated with Myron E. Taylor in the West Wisconsin M. E. Conference, starting September 16, at Viola.

A. J. Fitt and party closed a successful campaign September 3 near Elm Creek, Neb. Unusual crowds of young men attended and many were converted.

Hart and Magann opened their fall campaign at Elk City, Okla., September 2. They have some open dates for the fall in the central and western states. Address, Madison, Wis.

James A. Armstrong writes as follows: "We closed a tent meeting at Elmo, Mo., with 117 conversions—15 the last night. People came a distance of ten miles to attend the meetings."

S. E. Lewis writes: "We are having a splendid work at Millport, N. Y. Backsliders are being brought to the Lord, and many reconsecrations. Fifty took a stand for Christ at the first public invitation."

John M. Linden closed, Sept. 9, his last summer tent campaign in Wisconsin, at Pardeeville, where the three churches united in the effort. His fall work opened with a union tabernacle campaign at Rolla, Mo., Sept. 12.

R. C. Eddins, after a month's vacation at his home, began work near Fulton, Mo., August 26 in the Presbyterian church. During the past season Mr. Eddins was working with the W. W. Hall Party.

E. DeWitt Johnston and party opened their season's work at Dresden, Ont., September 2, with a union of twelve churches. It was a tabernacle campaign. The attendance at the opening service was large.

The Flowers Evangelistic Party recently closed two revivals on the plains of Texas. This party consists of the evangelist, Rev. R. L. Flowers, Mrs. Flowers, and A. J. Flowers. Their next meeting was to be at Medicine Lodge, Kan.

W. D. Wakefield writes: "After seven years of work in the pastorate, I am returning to my 'first love,' viz., evangelism. God has wonderfully blessed me in the pastorate, having given me 900 additions to my churches in six and a half years."

John C. O'Hair is making his headquarters for this season at 3553 N. Paulina Street, Chicago. He held meetings in Oak Park, Ill., during September in a tent. His recent meeting at Palestine, Tex., lasted eleven weeks. Encouraging reports come about his work.

Gardner W. Cory, Superintendent of the Union Mission of Wheeling, W. Va., was a recent visitor in the office of "The Christian Workers Magazine." A semi-annual report issued in August shows an encouraging condition of the mission, with a total of 363 reported conversions.

E. B. Westhafer closed on August 19 his summer's work which has been the best for years. He was at Buxton, Ia., where nearly 50 souls came in touch with Christ at Avery, Ia., Larwill, Ind., and in association with his brother, Rev. F. M. Westhafer, at the Deputy (Ind.) Camp Meeting.

L. E. Speegle writes from Boomer, W. Va., as follows: "Our meeting closed tonight after one of the hardest fights I have ever experienced. It is one of the toughest spots in West Virginia."

Theodore M. Hofmeister and party began a union tabernacle meeting at Norfolk, Va., September 2. Extensive preparations were made, prayer meetings having been held for over a month. At the time of writing, our correspondent stated it was believed the campaign would be one of the largest ever held in Norfolk.

A. E. Laraway, who for the past six years has been engaged as evangelistic singer, having been out with other evangelists, and the past season assisted pastors, is planning this year to do evangelistic preaching, and is open for engagements. His address is 153 Institute Place, Chicago.

Rev. C. W. Campbell and F. A. Geisenheiner closed a fifteen days' series of meetings in the M. E. church at Temple Hill, Ill., with a good number of conversions, reclamations and re-consecrations. Mr. Geisenheiner previously closed a meeting with Rev. F. R. Hastings at West Liberty, Ill.

The E. Dewitt Johnston Party opened their season's work at Dresden, Ont., Canada, September 2, with a union of twelve churches. The attendance was large and a beautiful spirit of harmony prevailed. The party consists of Mr. and Mrs. Johnston, Prof. Ray G. Swartzbaugh and Mrs. and Miss Huntly.

Rev. Harold L. Stephens and party begin their season's work in Stratford, Ont., September 30, in a union tabernacle campaign with ten churches. The prospects are bright for a splendid work. Mr. Stephens has associated with him this season: Mrs. H. L. Stephens, pianist and Bible woman; Miss Carolyn A. Hosford, secretary and young women's worker; Professor William Dixon, chorister; Mrs. Dixon, children's and personal worker; Vance S. Shober, advance and shop man.

Norman H. Camp will conduct a number of Bible conferences along prophetic lines this season. On September 2 he began a series of studies in Revelation in the Congregational church at Owerf, Wis. In connection with his addresses, Mr. Camp also gave two addresses on missions, using the stereopticon views of Arica in the evening, is a member of the Chicago Council of the Africa Inland Mission. On September 16 he began a campaign at Wright, Ia., and on October 14 will conduct special meetings at Hamilton, Ont., Canada.

The Wheaton Bible Conference will meet in the buildings of Wheaton College, Wheaton, Ill., the Lord willing, October 13-21. Rev. E. J. Richards and Rev. J. E. Jaderquist will take the evangelistic addresses and Bible studies. Rev. R. R. Brown of Pennsylvania will conduct the gospel music. Many local workers are expected—President Charles A. Blanchard, Rev. R. R. Kennan, Rev. W. H. Chandler, Rev. J. G. Brooks, Rev. William Colby and wife, evangelists, and others. There also will be a number of missionaries. Friends from abroad will be entertained at an expense of \$1 per day, provided notice is given by October 7. Those desiring information may address Miss Rose Meebold, Wheaton, Ill.

Miss Victoria Booth-Clibborn, who is well known as an evangelist, reports that last winter the Lord opened doors for her to do some unusual work in the drawing rooms of influential homes in St. Louis and New York. She had the privilege of meeting and addressing those who are almost unreached by the average evangelist or preacher, and was surprised at the greatness of their need, their heart hunger, their dissatisfaction with the world, and their ignorance of spiritual things, so much greater than that of the poor who have had much more done for them on those lines. In some meetings the attendance averaged from 100 to 200 persons for a period of two hours at a time. Many of these broke down under the preaching and surrendered themselves to Christ. Miss Booth-Clibborn is a daughter of the Marechale of France, and grand-daughter of General Booth of the Salvation Army. Her home address is 4356 Lowell Avenue, Chicago, Ill.

Dr. French E. Oliver closed a campaign, which began May 20, in Vancouver, B. C., and which our correspondent states has been a religious revival of great power along strictly biblical lines. More than 2500 names were recorded of those who professed to accept Christ. Dr. Oliver was assisted by Rev. George E. Hunter of the Bible Institute of Los Angeles, Rev. Frank A. Miller, Mrs. Neth, Miss Marie Carter, and others; with J. Raymond Hemminger as leader of the singing, and A. Fath as pianist. For some time there had been several groups of earnest Christians holding weekly meetings for definite blessing, praying that a revival might come to the city. This preparation proved to be a most substantial ground work for the work of Dr. Oliver. No plate offerings were taken for the running expenses of the work, but boxes were placed at points of vantage where the people could deposit their gifts for the work.

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The third annual missionary and Bible conference of the Moody Church was held at Cedar Lake, Ind., August 26 to September 3. In the absence of Paul Rader, pastor, Rev. E. Y. Woolley, assistant pastor, was in charge of the conference. Among the speakers were Evangelist J. C. O'Hair; Charles G. Trumbull, who gave several addresses on the "Victorious Life"; Miss Victoria Rooth-Clibborn; Evangelist Charles Inglis, for many years an associate of D. L. Moody; Leon Tucker, Editor of "The Wonderful Word"; Rev. A. B. Simpson, President of the Christian and Missionary Alliance; Rev. H. H. Gregg; and Rev. Mark A. Matthews. Great blessing attended the conference as a whole, and the responses to the invitations were very encouraging. Twenty-seven young people offered themselves for the foreign mission field. On the last Sunday a special baptismal service was held in the lake, when a number of young people were baptized. The attendance was doubled over that of a year ago, and indications point to a very large gathering in coming summers, if the Lord tarry. Arthur McKee had charge of the singing.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

James A. Armstrong Party—Until Oct. 9, Croton, Ia.; Nov., Rome, Ia.

Daisy D. Barr Party—Until Oct. 14, Advance, Ind.; Oct. 21, South Bend, Ind.; Nov.-Dec., Shalfordville, Bangor and Clinton Corners, New York.

Ira S. Bassett Party—Until Oct. 7, Woodlawn, Pa.

Hay Bell—Oct., Mitchell, Neb.; Nov., Ashley, Mo.; Dec., Belleflower, Mo.

L. C. Bennett Party—Oct. 14, Canton, Pa.

W. E. Biederwolf Party—Nov. 7, Long Beach, Cal.

H. W. Bromley Party—Until Oct. 21, Brainerd, Minn.

W. A. Bodell Party—Until Oct. 7, Ensley, Ala.

Norman H. Camp—Oct. 14, Hamilton, Ont., Can.

D. L. Coale Party—Sept. 24, Terrell, Tex.; Oct. 15, Franklin, Tex.

Cotterell-Wegner Party—Until Oct. 14, Piedmont, W. Va.

Daily Party—Fall of 1917, Hermon, Madrid, Brainerdville, and Lisbon Center, N. Y.

Edw. R. Dow—Nov., Watseka, Ill.

F. M. Dunk—Until Oct. 14, Deer Park, Ill.; Oct. 19, Orion, Ill.

H. P. Dunlop Party—Until Oct. 20, South Bend, Ind.; Nov. 11, St. Marys, O.

Prof. R. C. Eddins—Until Oct. 28, Kingsville, Mo.

Erskine-Whitaker—Oct. 28, Vernon, Mich.

W. A. Erwin Party—Oct.-May, North Dakota.

Clyde Lee Fife Party—Oct. 14, Centralia, Ill.; Nov. 18, Mt. Vernon, Ill.; Jan.-Feb., Peru, Ind.

Flowers Party—Oct. 16, Nickerson, Kan.; Nov. 16, Meade, Kan.; Jan. 1, 1918, Kiowa, Kan.

S. B. Goff, Jr.—Oct., Downingtown, Pa.

S. D. Goodale—Oct. 14, Pawnee Rock, Kan.

George W. Griffin—Until Oct. 14, Fairfax, Mo.

R. A. Hadden—Oct.-Nov., Toronto, Buffalo, Detroit, Chicago.

O. E. Hamilton Party—Until Oct. 14, Billings, Okla.

W. D. Hamilton Party—Oct., Manson, Ia.

Bertha J. Harris—Until Oct. 14, Sutton's Bay, Mich.; Oct. 21, Mantion, Mich.

Haudenschild and Pugh—Until Oct. 11, Iola, Kan.; Oct. 14, Beaver City, Neb.; Nov. 18, Lawrenceville, Ill.

J. Q. A. Henry Party—Oct.-Nov., Marion, Ill.

C. E. Hillis Party—Oct., Detroit, Mich.

Tillman Hobson Party—Oct., McPherson, Kan.; Nov., Muskogee, Okla.

I. E. Honeywell Party—Oct., Wellsville, N. Y.; Nov.-Dec., Little Rock, Ark.

Andrew Johnson—Oct., Au Sable Forks, N. Y.

R. E. Johnson Party—Until Oct. 8, Hale, Mo.

E. DeWitt Johnston Party—Oct., Blenheim, Ont.; Nov., Wingham, Ont.

Bob Jones Party—Until Oct. 14, Columbus, Tenn.; Oct. 21, Atchison, Kan.

Klein-Clark Party—Oct., New Albany, Miss.

Ethel A. Knapp Party—Oct. 28-Nov. 18, Bordentown, N. J.; Nov. 25-Dec. 23, Baltimore, Md.

Lovic P. Law Party—Oct., Baltimore, Md.; Nov., Waynesboro, Va.

John M. Linden Party—Until Oct. 14, Rollo, Mo.; Oct. 17, Plainfield, N. J.; Nov. 14-Dec. 9, Long Branch, N. J.

Oscar Lowry Party—Sept. 23-Nov. 4, Norman, Okla.; Nov. 5-Dec. 9, Vinita, Okla.

J. C. Ludgate—Oct., Racine, Wis.

J. H. McCombe Party—Oct. 9, Massena, N. Y.

W. E. McCoy Party—Until Oct. 7, Plevna, Kan.; Oct. 14-Nov. 4, Leon, Kan.

J. B. McMinn Party—Sept. 30, Lisbon, O.; Nov. 11, Columbus Grove, O.

F. R. Margetts Party—Oct., Bozeman, Mont.

Mathis-Vessey Party—Oct., Wessington Springs, S. D.

W. C. Moorman—Oct. 14-Nov. 4, Brookville, Kan.; South Old Forge, Pa.; Jan., Chester, Pa.; Feb., Pottstown, Pa.; March, New Milford, Pa.; April-May 1, Chester, Pa.

E. C. Miller Party—Oct., Port Chester, N. Y.; Nov. 4, Ansonia, Conn.

Molyneux-Hakes Party—Oct., Tuckahoe, N. J.

A. J. Moore Party—Oct., Tampa, Fla.; Nov., Cuthbert, Ga.

W. C. Moorman—Oct. 14-Nov. 4, Brookville, Kan. Nov. 5-Nov. 26, Carneiro, Kan.; Nov. 27-Dec. 16, Galatia, Kan.

P. C. Nelson Party—Oct. 7, Guthrie Center, Ia.; Nov. 11, Akron, Ia.

O. A. Newlin Party—Oct. 7, Millersburg, O.

W. P. Nicholson—Oct. 6, New York City; Oct. 21, East Stroudsburg, Pa.; Nov. 18, Darby, Pa.; Dec. 30, Shamokin, Pa.

John C. O'Hair—Oct., Dallas, Tex.

E. W. Petticoard Party—Sept. 30, Three Rivers, Mich.; Oct. 28, Toledo, O.; Nov. 25, Louisville, Ky.

W. A. Pugsley Party—Oct., North Brookfield, N. Y.; Nov., Wellsburg, N. Y.

Milton S. Rees—Sept. 16, Paris, Ill.; Oct. 21, Mt. Vernon, N. Y.

Herbert Reynolds—Oct., Ozona, Tex.; Nov., Carrizo Springs, Tex.

F. E. Rimanoczy—Oct., Flushing, Mich.; Nov., Evans Mills, N. Y.; Dec. Newfane, N. Y.

W. M. Runyan Party—Oct., Lancaster, Wis.; Nov., Wamega, Kan.; Dec., Fowler, Kan.

Jas. Rayburn Party—Oct., Appleton, Wis.; Nov.-Dec., Baraboo, Wis.

Russell-Weaver Party—Until Oct. 14, Mount Union, Pa.

Harold F. Sayles—Oct. 2, McBrides, Mich.; Oct. 21, DeWitt, Mich.

Slocum-Smith Party—Oct., Middletown, N. Y.; Nov., Dalton, Pa.

Speegle-Bilyeu Party—Oct., Montgomery, W. Va.; Nov., Almond, Wis.

Chas. Cullen Smith Party—Oct., Woodward, Okla.; Dec., Clear Lake, S. D.

George T. Stephens Party—Until Oct. 14, Pine Bluff, Ark.

Harold L. Stephens Party—Oct., Stratford, Ont.; Nov. 18-Dec. 23, Brookings, S. D.

Henry W. Stough Party—Oct., Peoria, Ill.

Charles Stewart and Wife—Oct., Mineola, Kan.; Nov.-Dec., Windfall, Ind.; Jan., Newcastle, Ind.

William A. Sunday Party—Sept.-Oct., Los Angeles, Cal.; Nov.-Dec., Atlanta, Ga.; Jan.-Feb., Washington, D. C.; March-May 19, Chicago, Ill.; May 26-July 7, Duluth, Minn.

A. T. Swanson Party—Until Oct. 14, Turin, Ia.; Oct. 21-Nov. 18, Ashbury Park, N. J.

Franklin W. Swift—Oct., Columbus, O.

Taylor and Preston—Until Oct. 7, Viola, Wis.; Oct. 14-Nov. 11, Darlington, Wis.

Wm. D. Wakefield—Oct. 1-14, Louisville, Ky.; Oct. 15-28, Chattanooga, Tenn.

Chas. F. Weigle Party—Sept. 23, Ridgefield Park, N. J.; Nov.-Dec., Wilkes-Barre, Pa.

Charles T. Wheeler Party—Oct., Greenville, Ill.; Nov. 4, Lawrenceville, Ill.

Oliver E. Williams Party—Nov., Carlisle, Pa.; Dec., Hopland, Pa.

E. L. Wolsagel—Oct. 7, Ft. Smith, Ark.; Oct. 28, Greenville, S. C.; Nov. 18, Water Valley, Miss.

J. E. Zoller Party—Until Oct. 14, Owendale, Mich.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Anchored Till Daybreak and Other Sermons, by Rev. W. Leon Tucker.
40 pages, 7½x5¼ inches. The Book Stall, 113 Fulton St., New York. Paper. 15 cents.

A new edition of 100,000 copies of "The Way of Life" has just been printed. This makes the number of this tract published in English, Italian, and Spanish nearly two million. Any one desiring a few copies of this striking and attractive tract can secure them by sending a two cent stamp to Norman H. Camp, 5416 Winthrop Avenue, Chicago.

Studies in the Book of Revelation, by Rev. W. Leon Tucker.

This is a collection of five teachings, together with a divisional display of the Book of Revelation in the fresh and interesting style of the author.

29 pages. 7½x5¼ inches. The Book Stall, 113 Fulton St., New York. Paper. 10 cents
J. H. R.

The Heifer on Its Haunches and Other Sermons, by Rev. W. Leon Tucker.

38 pages, 7½x5¼ inches. The Book Stall, 113 Fulton St., New York. Paper. 15 cents.

The ten sermons in these booklets have blessed thousands in their delivery and are now in form to bless other thousands.

J. H. R.

The Kingdom of God, The Kingdom of Heaven and the Church, by Rev. Wm. H. Bates, D. D.

The title of this pamphlet suggests distinctions and the author most clearly makes them. Many a perplexed person will find his perplexity disappear on the reading of this address.

28 pages. 5x7 inches. Paper. Charles C. Cook, 150 Nassau St., New York. 10 cents.

J. H. R.

The New Testament of Our Lord and Saviour, Jesus Christ, Emphasizing His Second Coming.

This volume is put forth by the Testament Publishing Corporation, of 461 Eighth Avenue, New York City. It is the Authorized Version, emphasized in italics as to inferential statements and in black-faced type as to positive allusions to our Lord's return. There is no change in the text. Any profit from the publication is utilized for world-wide missions.

The idea is a precious one, and we wonder that it was not thought of before. The reading of the edition will certainly quicken the blessed hope in the hearts of all believers. We commend it for gift purposes. J. M. G.

The Social Teachings of the Jewish Prophets, by William Bennett Bizzell.

Such value as this book may have as a sociological study is largely spoiled for us by its attitude to the Scriptures. The author seems to regard the statements of the prophets as the product of their own thoughts rather than as the commandments of God.

237 pages. 5¼x8 inches. Sherman, French & Company, Boston. \$1.25 net.

L. W. G.

The Pocket Treasury.

This is one of the very best of the small books for the pockets of the soldiers and sailors. It is a collection of choice selections of Scripture, some instruction as to beginning and living the Christian life, and a few popular hymns. There is an identification card, as well as a notification card to be used in case of emergency.

In some ways this "treasury" may be more useful to the soldier or sailor than a New Testament.

80 pages. 2¾x4½ inches. The Bible Institute Colportage Association, 822 N. La Salle St., Chicago. Cloth cover, 5 cents; 100 for \$4.50.
J. H. R.

The Fundamentals, by various authors.

These four volumes, embracing almost all the publications that were known as "The Fundamentals" were published serially some eight years ago in Chicago. The original publication was made possible by the generosity of two Christian men, who set aside a large sum of money for the purpose. Of the volumes printed, some 300,000 were sent to ministers, missionaries and other Christian workers throughout the world gratuitously. When the fund was exhausted, the demand for the work was continued and it is now published in the form given below. The range of the subject is wide, but everything was shortly censored by editors carefully chosen, so that only that which was theologically sound was printed.

1470 pages, 8x5¼ inches. The Biola Book Room, Los Angeles, Cal. Cloth, \$3.50 per set, postpaid.

J. H. R.

Christian Science, by Rev. Percy W. Stephens.

Of the many excellent brochures and lectures showing the great errors of Christian Science, this one must be given a first place. The pedigree, the principles, and the posterity of Christian Science, present a logical method of treatment on this great delusion.

Of this pamphlet, Dr. W. H. Griffith Thomas says: "This pamphlet thoroughly deserves the commendation of the writer of the preface who says, 'This is one of the clearest, sanest and most Christian discussions that I have ever heard on the subject. It is marked by thorough knowledge of the subject and careful statements. It is in every way admirable.'"

30 pages. 5½x8 inches. Paper. The Bible Institute Colportage Association, 826 N. La Salle St., Chicago. 15 cents. J. H. R.

"Believing Is Seeing," "Faith," "Prayer," "The God Planned Life," "The Spirit Filled Life," "The Dedicated Life," "Chastening," "The Sure Shepherd," "The Highway of Guidance," "Give God a Chance," are leaflets by James H. McConkey, a Christian layman whose writings for many years have been looked upon as among the very choicest spiritual literature and may be had for the asking of the Silver Publishing Company, 113 Bessemer Building, Pittsburgh, Pa.

Samples may be secured by addressing the above firm. The same publishers will also send free **"The Three Fold Secret of the Holy Spirit," "The Surrendered Life,"** and **"The Volume of the Book."** The first of these publications has been before the Christian public for some twenty years and has by many been esteemed as one of the most helpful small volumes on the subject of the Holy Spirit, and has been a blessing to many thousands of regenerated persons. J. H. R.

The Silence of God, by Sir Robert Anderson.

The tenth edition of this remarkable little book is before the public. It was written in view of the fearful massacre of the Armenians a good many years ago, but is peculiarly interesting in these days of world war and conditions which go far beyond those when the book was written. The same situations confront us all, only in an exaggerated form and we may ask, "Does God know and is there knowledge in the Most High?" The author explains the silence of God in this way: "God is silent because Heaven has come down to earth. The climax of divine revelation has been reached. There is no reserve of mercy yet to be unfolded. God has spoken His last word of love and grace, and when next He breaks the silence it will be to let loose the judgment, which will engulf the world that has

rejected Christ." Does it not look as if those judgments were now being enacted before our eyes?

212 pages. 5x7½ inches. Gospel Publishing House, Binghamton, N. Y. 2s. 6d. net.

J. H. R.

The Mexican Problem, by Clarence W. Barron, with introduction by Talcott Williams, LL. D.

Mr. Barron takes the view that the solution of the Mexican problem is a business one, and as he is the manager of the "Wall Street Journal" and the "Boston News Bureau," we should imagine as much. With him the Standard Oil Company, the Guggenheims, Lord Cowdray, Edward L. Doheny, the late President Diaz, et al., if not exactly saints, "cum near it," as Mike said of Dennis who had just died.

And yet he makes out a strong case. The attorney for the other side, if there is such a side, will have hard work to combat his facts and his philanthropic pleadings and almost tears.

He writes as a reporter not an essayist, and notwithstanding current opinion on that score, such writing is often hard to read particularly because it seems to be throwing dust in your eyes all the time.

Nevertheless the book should have a wide reading among the thoughtful people of this country, because when our new army is once ready for action against Germany, the Mexican problem is coming to the fore again in Washington, and all of us will need to be intelligent as to what it is. Our present judgment is that the United States will have to do for Mexico what it has done for Cuba, but it will take a longer time to do it and cost more. Our self-preservation requires it, but so also does our duty to Mexico and the rest of the world.

136 pages, 5x6½ inches. Houghton, Mifflin Company, Boston, Mass. Cloth, \$1.00 net.

J. M. G.

The Story of St. Paul's Life and Letters, by J. Paterson Smyth, B. D., LL. D., Litt. D., D. C. L.

Dr. Smyth says: "During several years past, for some months each year, I have treated my Sunday morning congregation as a great Bible class, taking them straight through the Bible in broad outline. This book is the substance of one of these lecture series." Dr. Smyth is the master of a fascinating style and has given us an interesting book, more helpful than the usual volume of sermons because so full of the Word of God. It will do for the general reader what Conybeare and Howson, in their "Life of Paul,"

do for the student, giving the epistles in their setting. We do not agree with some of Dr. Smyth's other books, but we commend the general plan of this one.

223 pages. 5x7½ inches. James Pott & Company, New York. \$1.00 net. L. W. G.

The Gospels and The Acts of the Apostles, by Rev. William Evans, Ph. D., D. D., Associate Dean, Bible Institute of Los Angeles, Cal.

This is the second volume of Dr. Evans' series, "Through the Bible—Book by Book." The aim of the series is to give "a popular, practical and synthetic" presentation of the contents of the Bible. Dr. Evans tells us these expositions have been taught with success in the class room and in large popular Bible classes, some of them having two thousand in attendance. We heartily agree with him that "the great spiritual need of today is the presentation of the contents of the Bible in such a manner as will interest not only the ministry, but also Christian laymen." Dr. Evans' expositions, with their full analyses, summaries of doctrine and popular form of presentation, will help much to meet this need.

269 pages. 5½x8½ inches. Fleming H. Revell Company, New York. \$1.25 net. L. W. G.

From Romance to Reality, An Autobiography, by Rev. Henry Clay Mabie, D. D., LL. D., author of "In Brightest Asia," "The Meaning and Message of the Cross," "The Divine Right of Missions," etc.

We do not see how any Baptist, clerical or lay, who is really interested in his denominational history and work can get along without this book, which is a Hall of Fame of the worthies of the 50's, 60's and 70's, not to speak of later leaders. Dr. Mabie knew most of them, and has the gift of characterizing them in a brief phrase or two of living interest.

Young men of college age, or earlier, who are considering a career, will find the book useful in determining providential leadings, and young pastors will be pleased with the details it gives of inside parish history. One chapter alone, "My Jabbok and Peniel," is worth many times the cost of the book to any minister. We covet for no brother in Christ the mental and spiritual suffering therein depicted, but the blessing following rarely comes to a Christian in any other way.

No greater service can be rendered by the book than that of stirring up the church to a sense of responsibility for evangelizing the heathen lands. The author would say this

was his greatest work, and he contributes to it in a very practical way by the story of his travels in mission lands, and a chapter on "Home Movements and Methods," to say nothing of a later one on "The Co-ordination Movement." As Home Secretary for the Baptist Missionary Union for many years he had unusual qualifications for this task. In this connection we commend especially what he says about conferences for the deepening of the spiritual life, the voluntary principle in missions, and his reflections on deficits in missionary boards. The latter sometimes reveal imprudence of management but as often they are evidences of real faith.

The chapter firing us the most was the history of the author's literary products. Dr. Mabie combines with a practical knowledge of the Bible a capacity for philosophic thinking not possessed by many, and his analysis of his works, "The Meaning and Message of the Cross," "How Does the Death of Christ Save Us?" "The Divine Reason of the Cross," "Under the Redeeming Aegis," and "The Rational Grounds of Theism," furnishes a rich treatise on the atonement even if those volumes themselves were never read. But we strongly recommend every one of them to our ministerial brethren.

After his official retirement from the Missionary Union our author entered upon a world-wide missionary lectureship, financed in part by interested friends, and in which he is actively engaged at present. No chapter descriptive of these later travels has more interest for the reader today than "A Winter in Germany," where he made a point of coming into touch with typical forms of its university life, and where he came to see that its boasted "academic freedom" is rather "academic bondage to the monarchical absolutist militaristic state." An interview held here with Prof. Haeckel and reported in an appendix, is illuminative on the subject of the theistic faith.

We wish there were space to say more about the book, which concludes with a most interesting and quickening personal confession of faith concerning the fundamentals of revealed and organized Christianity. We pause to mention the author's view of the atonement as "at bottom a form of self-reconciliation (far deeper than its historical denouement and manifestation on Calvary). It was eternal in the being of God Himself. The conflict between the divine holiness and love occasioned by man's sin was harmonized through God's own self-imposed vicarious suffering, immanent in the "Lamb slain from the foundation of the world."

396 pages. 6x8¾ inches. To be had from all leading book-sellers, or of the author at Roslindale, Mass. Cloth, \$2.00 net. J. M. G.

The Moody Bible Institute of Chicago

SPECIAL SPEAKERS

The student body were favored on September 11 by an address from Dr. Agide Perazzini, who has been doing work among the Italians under the direction of The Bible Teachers Training School of New York.

OPENING OF THE FALL TERM

The fall term opened under favorable circumstances, September 6. The enrollment of women was the largest in the history of the Institute, though the enrollment of men fell off on account of the draft for the war. The total enrollment will be large enough to tax the capacities of the buildings and it is hoped that the new Administration Building will be under way at as early a date as possible.

A new dormitory has been opened for the women at the Northeast corner of LaSalle and Chestnut Streets, a large double apartment building having been remodeled for this purpose. It is to be known as Osborne Hall, and was formally dedicated on September 20.

On September 13 the reception of new students was held in the parlors of the Women's Building and it also was made the occasion for greeting to Mr. E. O. Sellers, who has just returned from the camps in England and France where he spent some months in Y. M. C. A. work among the soldiers. Professor and Mrs. Latchaw gave a couple of vocal selections which were highly appreciated.

INSTITUTE BUYS MOODY CHURCH

A formal announcement was made to the public on September 13 of the purchase of the

Moody Church by The Moody Bible Institute. Since the erection of the Tabernacle at North Avenue and Clark Street the center of activities for the church has been in the Tabernacle, the church not being large enough to accommodate the crowds on Sundays and many other occasions. The trustees and the committee took up negotiations with a view to buying the new property which has a frontage of 400 feet on Clark Street, 300 feet on North Avenue and runs through to LaSalle Street. It is opposite Lincoln Park and is a very favorable location. The property was bought from the Crozer estate for \$261,000. Definite plans have not been completed with regard to the new church building.

No announcement has been made as to how the Institute will use the church. It has been used for a long time for the larger classes and possibly ultimately will be remodeled to adapt it more to Institute uses. Much satisfaction is felt in the property coming into the hands of the Institute rather than being sold for business purposes. The building will never lose its interest to those who have read of the work of Moody and Sankey and how the money derived from the sale of their hymn books was devoted to building the church after the Chicago Fire. The sale price was \$124,500.

REUNION AT WINONA LAKE, IND.

As the picture shows, our students had their annual reunion at the Winona Lake Bible Conference. The school was well represented and a very blessed time was spent, the first part of the hour being given to a social time when



M. B. I. Reunion at Winona Lake, Ind., August, 1917

the students again got acquainted with one another over dishes of ice cream and cake. Then after the singing of a hymn the meeting was turned into an old fashioned fellowship meeting where many testimonies were given to God's faithfulness during the years of service. Prayers of intercession and praise were offered to God on behalf of the dear old M. B. I. The meeting was closed by singing "God Bless the School" and we came away feeling that our hearts had been warmed by the presence of our Lord Himself.

REUNION AT ELMIRA, N. Y.

While on vacation at his home in Elmira, N. Y., Dr. J. H. Ralston sent invitations to former and present M. B. I. students and subscribers to "The Christian Workers Magazine" to meet him for fellowship and inspiration. The meeting was held August 23, at the Colonial Inn. Regrets were read from several persons invited but not able to be present. There were present:

Evangelist Myron J. Smith and Mrs. Smith, Evangelist J. Roy Weakland and Mrs. Weakland, Misses Beulah and Theresa Wood, Miss Evelyn Kane, Miss Mabel C. Wade, and Miss Sue W. Ralston of Elmira; Mr. Ernest C. Potter, Old Forge, Pa.; Mr. Frank Reed, Mt. Keever, N. Y.; Miss Ada V. Kremer, Waverly, N. Y.; Mr. G. C. Prince, Athens, Pa., and Miss Gertrude A. Shelp, Washington, D. C.

After luncheon Dr. Ralston outlined the work of the Institute. He emphasized the loyalty of the Institute to the Word of God and the great practical work it is now doing. Testimonials were given by all present to the present influences of the Institute and Miss Evelyn Kane and Miss Beulah Wood spoke particularly of the uplift they had received in various ways. Mr. Frank Reed, a correspondence student, spoke of his work among the lumbermen of the Adirondacks. It is hoped that Elmira will soon furnish a center for an alumni association.

A reunion was held at the home of D. L. Lloyd, Sharon, Pa., September 4. Among the number present were H. W. Moore, '12; L. N. Say, '12; D. L. Lloyd, '13; G. C. Crockett, '13; J. C. Bombeck, '14. An old-time fellowship and prayer meeting was held.

MISCELLANEOUS

A letter from Prof. J. B. Trowbridge, who is now associated with the Bible Institute of Los Angeles, says he is enjoying his work very much. During the summer he was with a quartet doing extension work along the coast as far north as Sacramento.

Mr. and Mrs. A. P. Fitt, recently announced the engagement of their daughter, Emma Moody Fitt, to Edward M. Powell, of New York. The announcement was made from their summer home at Manasquan, N. J. Mr. Powell's father was one of the early supporters of Mel Trotter's Mission in Grand Rapids, Mich.

Rev. Carl A. Montanus, '96, has planted a peck of potatoes for the Moody Bible Institute praying the Lord of the harvest to give increase. He has planted a dozen cabbage plants for the culinary region of the Institute. He suggests that it might be a good thing for the friends of the Institute to plant different things for it, send them to Chicago, sell them, and give it the proceeds.

Mrs. John R. Riebe, wife of Mr. Riebe, who is assistant to Mr. Buckalew in the Extension Department, has been permanently engaged to succeed Miss Lucy Irby, under Rev. W. W. Ketchum, in the Practical Work Course. Mrs. Riebe has had a wide experience in Christian work, having also labored for several years as a missionary in Africa with her husband, until he was compelled to return home on account of his health. She will have the assigning of the women students to their regular work in the city. She took up her duties May 29, but we failed to make the announcement at the time in these columns.

DONATIONS FOR MISSIONARY OUTFITS

The Christian Workers Magazine acknowledges with thanks the following contributions to help purchase new outfits for the missionaries who lost their baggage by the sinking of the "City of Athens," August 10:

Aug. 23—From a Student.....	\$ 5.00
24—Mrs. T. J. S., Fennville, Mich.....	2.00
25—Rev. F. G. N., Sarnia, Ont., Can.....	1.00
28—J. D. S., Perrysburg, Ohio.....	3.50
29—F. G. M., New London, Conn.....	1.00
29—B. W. W., Newton, Iowa.....	1.00
29—E. J. N., Vandalia, Ill.....	2.00
29—M. R., Kansas City, Kan.....	2.00
30—H. C. C., Selkirk, N. Y.....	.50
31—F. S., New York, N. Y.....	1.00
Sept. 1—E. S., Berne, Ind.....	2.75
4—A. M. G., Hershey, Pa.....	.50
4—J. G. M., Toledo, Ohio.....	8.50
4—A. E., Orient, L. I.....	2.00
4—Mr. & Mrs. M. L., Chattanooga, Tenn.....	25.00
5—R. MacD., Westville, N. S.....	1.00
5—M. R., Hendersonville, N. C.....	25.00
7—Mrs. M. L. M., Hope, Ind.....	1.00
7—J. G. E., Lansing, Ill.....	.50
8—Rev. H. A. C. A., Hutchinson, Minn.....	2.00
8—Mrs. J. H., Vandalia, Ill.....	2.50
10—Mrs. G. J., Rockford, Ill.....	1.00
11—J. A. J., Edmonton, Alta, Can.....	1.00
12—Mrs. C. G. F., Lock Haven, Pa.....	1.00
13—A. W., Moodus, Conn.....	4.00
14—Mrs. F. L. H., Neenah, Wis.....	2.00

CORRESPONDENCE DEPARTMENT

The Correspondence Department has again surpassed previous records as indicated by its report for the year closing August 31. Dur-

ing the year 1,885 new students were enrolled. Four thousand eight hundred thirty-one persons were instructed as regular correspondence students for the whole or part of the year. Several hundred persons have been enrolled in correspondence courses, so that the total taught by the department during the year was considerably more than 5,000. Three hundred and forty-six persons completed courses during the year.

The work has become so thoroughly established as a practical and profitable method of education, that greater confidence is dealt in urging its claims. Many religious periodicals are already indicating a desire to commend this kind of work. In this connection, it is interesting to note that the National Educational Association at its recent meeting in Portland, Ore., considered the problem of carrying public school instruction to the homes by correspondence. Persons are living today who will see the time when practically every home in this country, where there are children, will be receiving some school education by correspondence. The method of correspondence has justified itself.

Edward Beattie, Gunner, Royal Marine Artillery, H. M. S. Agamemnon, Mediterranean Sea, was enrolled as a correspondence student May 26, 1916. He was subsequently transferred to the Redbreast Auxiliary Fleet. While engaged in this service he had sent in five examinations, the last being received March 16, 1917. Two communications sent to him since have been returned marked "Reported Dead."

Sister Caroline Thompson, a correspondence student, lost her life in the sinking of the City of Athens on the coast of Africa, August 10, according to newspaper account and statements of intimate friends.

Sister Thompson was a missionary of the Lutheran church whose field of labor was at Fort Dauphin, Madagascar, and was on furlough in this country, at the time of her enrollment as a student. She had completed fifty-two lessons of the Scofield Course, and a certificate for completing this course will be sent to her father at Ansgar, Ia



Caroline Thompson

EXTENSION DEPARTMENT

Field Workers

Mrs. Russell will begin her fall work in Bible institutes at Lipscomb, Austin, San Antonio, Houston and Nacagdoches, Tex.: Miss Millar in evangelistic work in connection with the three M. E. churches of Winona, Minn.

Mr. W. L. Rugg had the assistance of his wife in promotive work prior to and during the Eagles Mere and Mountain Lake Bible Conferences conducted by the Institute.

Rev. Geo. E. Guille addressed the Indiana County Sunday School Convention at Saltsburg, Pa., the Annual Conference of the Methodist Protestant church at Ravenwood, Mo., and the East Indiana Christian Conference at Moreland, Ind.

Mr. Hammontree is spending the month of September singing with our soldier boys in the Army Camps.

Christian Workers Bureau

Located: Pastors—Rev. Joseph C. Hart, Presbyterian churches of Avalon and Tiny, Mo., and S. A. Meissner, Congregational church, Brewster, Neb.

Evangelists—Rev. W. T. McCandless, Antioch, Neb., and W. F. McFarlan, Hindsboro, Ill., and D. B. Bulkley, assistant to Rev. Oscar Lowry.

Singer—Louis F. Burnett, Baptist convention, Benton Harbor, Mich., and Hale, Mo., with Evangelist Robert Johnson.

Y. W. C. A. Secretary—Martha C. Benedict, Coatesville, Pa.

Social Workers—Esther Spigal, Italian Presbyterian Mission, Chicago Heights, Ill., and Miss Anna Opdahl, Chicago Foundlings Home.

OUR BIBLE CONFERENCE AT MOUNTAIN LAKE PARK

A strong program and fine weather contributed a great deal to the large attendance at the sessions of the Third Bible Conference at Mountain Lake Park, Md., August 12-19. God was pleased to manifest His presence in a marked spirit of unity, both in the way the speakers coordinated their studies and addresses and in the atmosphere which pervaded the audiences. A progressive development of spiritual interest, leading up to a definite spiritual climax in the lives of many of those in attendance was a notable characteristic of the conference.

"The Unchanging Christ" was the subject of the masterful sermon with which the Rev. John Marvin Dean, D. D., of Chicago, opened the Conference on Sunday morning, and the impression made was deepened by his evening address.

The Rev. Joseph Kemp, pastor of the Metropolitan Tabernacle of New York City,

delivered four evening addresses, the first three of which were in a series, in which the speaker drew a most impressive parallel comparing the predictions of the prophetic writers with the current events chronicled in the daily press. His first subject was "Preparing for Christ;" the second, "Preparing for Anti-

evangelism. At 10:30 each morning, Miss Elinor Stafford Millar led the Conference in the study of "The Holy Spirit in the Life of the Believer."

The hour beginning at 11:30 was devoted throughout the Conference to Bible exposition by Mr. Page. The conference under his



M. B. I. Reunion, Mt. Lake Park Bible Conference, August, 1917

Christ;" the third, "Preparing for Armageddon."

The prayer service was conducted each morning before breakfast by the Rev. John C. Page. The period at 9:30 A. M. was, for two mornings, devoted to the study of gospel music, led by Mr. H. A. Hammontree. On three

leadership studied the book of Galatians. In the afternoon, at four o'clock special addresses were heard, three of them by Mr. Joseph Cohn, field secretary of the Williamsburg Mission to the Jews, Brooklyn, N. Y., who gave a most illuminating exposition of the eleventh chapter of the Epistle to the



Vespers in the Grove at Mt. Lake Park Bible Conference, August, 1917

other mornings at this period, the Conference had the privilege of listening to Mr. R. V. Bingham in interesting studies along missionary lines, and later in the conference, Rev. Howard W. Pope of the Institute occupied this period in the study of personal

Romans, and afterward told the story of the conversion of his father, formerly a rabbi, to the acceptance of Christ. His third address was on "The Wandering Jew."

Two of the most stirring addresses of the conference were delivered by Dr. Edmund

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F. Cook, the newly installed director of the Missionary Course of the Moody Bible Institute. Dr. Cook was formerly Secretary of the Foreign Missionary Board of the Methodist Episcopal Church, South, and is a recognized authority upon missionary subjects. His evening address was upon "The Challenge of the Present Crisis."

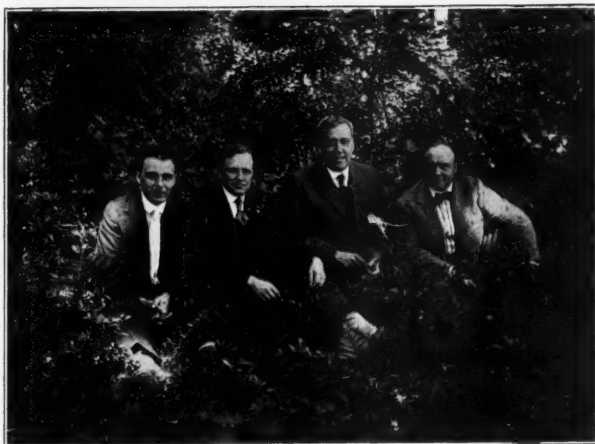
Personal evangelism was made prominent toward the close of the conference, both by the studies led by Mr. Pope, and by two very practical addresses by Mr. W. G. A. Millar, the purchasing agent of the United States Steel Corporation.

The spiritual interest of the conference was cumulative, and it was led up to a logical climax by the addresses of the Rev. George E. Guille whose ministry was greatly blessed of God in the closing sessions of the conference.

An interesting by-product of the conference was the reunion of former students of the Institute, to which were added correspondence students, subscribers to the Magazine, Institute visitors and those who were contemplating a course at the Institute. A delightful hour and a half was spent under the trees, recounting many interesting experiences and considering some of the outstanding needs of the Institute in the future. Probably a dozen persons expressed their purpose to go to the Institute to pursue a course of study. Refreshments were served and the occasion was a most enjoyable one.

EAGLES MERE BIBLE CONFERENCE

Most grateful appreciation was expressed by all who had any contact with the Bible Conference conducted by the Extension Depart-



Male Quartette at Crystal Spring, Mt. Lake Park Bible Conference, August, 1917

The Rev. E. B. Turner pastor of the First Presbyterian Church of Clarksburg, W. Va., contributed a very helpful address at one of the afternoon sessions, when one of the speakers was delayed in reaching the conference.

Over fifty ministers were in attendance upon the conference. They represented the following communions: Methodist Episcopal, Protestant Episcopal, Methodist Episcopal (South), Presbyterian, Baptist, Methodist Protestant, United Brethren, Congregational, Brethren, Christian, Lutheran, Christian Alliance, Church of God, and the Salvation Army.

It was unanimously voted to request the Moody Bible Institute to conduct a similar conference next year and to make such a conference a permanent annual event at Mountain Lake Park. The Mountain Lake Park Association joined in this request.

ment at Eagles Mere, Pa., July 22-29. Everyone seemed impressed that Eagles Mere is a splendid place to hold such a conference. Added to many natural advantages and the rare beauty of the place is the fine accommodation provided by the well-kept, high-grade hotels, whose comforts, food and service, gave unqualified satisfaction to those attending the conference.

In addition to Moody Institute representatives the Rev. Charles E. Hurlburt, General Director of the Africa Inland Mission, Mr. Joseph Cohn, Field Secretary of the Williamsburg Mission to the Jews, of Brooklyn, and Miss Emily S. Strong of West Pittston, who was formerly superintendent of women at the Institute, made important contributions to the program.

On the opening Sunday, Mr. Page preached in the morning, Mr. Hurlburt in the afternoon, and Mr. Ketchum in the evening. Each morn-

ing there was a Quiet Hour service before breakfast, and for four mornings Mr. Hurlburt presented in a most winsome way the truth of the victorious life. After Mr. Hurlburt's departure Mr. Page conducted a prayer service at this hour.

At the 9.00 o'clock hour Mr. Ketchum gave a series of studies on personal evangelism, or personal work, as it is often called. The ten o'clock period was occupied usually with special addresses and themes; Dr. Russell, Mr. Cohn and Mr. Guille each making addresses at this hour at different periods of the conference. The eleven o'clock hour was occupied throughout the conference by Mr. Page in a study of the "Apostle Paul and his Messages."

In the afternoon several song and testimony services were led by Mr. Hammontree, which were attended by quite a number of the people employed at the hotels who could not attend some of the other services.

In the evening, a vesper service conducted by Miss Millar preceded the regular evening sessions, which were addressed at various times by Mr. Ketchum, Dr. Russell, Mr. Cohn and Mr. Guille.

Among the outstanding impressions made by the conference were the following:

1. The necessity of the surrendered will in order to live a victorious Christian life. This truth was sounded by nearly every speaker, and there is evidence that this united testimony bore fruit in a very definite way.

2. A new vision of what the gospel really is—a new estimate of what we have in Christ.

3. A new sense of obligation to the Jew.

4. A clearer understanding of present conditions in the world, gained from the study of the prophetic Scriptures.

The music of the conference was a notable feature. Mr. Hammontree was the chorister and Mr. W. L. Rugg, pianist. A male quartet, composed of Mr. Hammontree, Mr. Rugg, Mr. Buckalew and Mr. W. M. Clark of East Orange, N. J., added greatly to the blessing of the conference by the selections which they sang.

On the last Sunday, Mr. George W. Riley, of Harrisburg, offered a resolution, which met unanimous approval, inviting the Moody Bible Institute to hold another conference at Eagles Mere next year. So far as is now known, this will be done. The time probably will be one week earlier than this year, namely: July 14-21, 1918. Friends will please take note of these dates and tell their acquaintances who may be interested. With this timely notice those who desire to work up parties from their church or community will have ample opportunity.

PERSONALIA

Arthur O. Ramsey, '17, has been located as pastor of the United Brethren church, at Charleston, Ill.

Sidney E. Harris, '16, enters the Omaha Presbyterian Theological Seminary September 19.

A. Roukema, '15, has accepted a call to Blue Springs, Neb., where he will have charge of the Zion United Evangelical Church.

A. E. Laraway, '09, conducted a tent meeting in Anderson, Ind., closing August 26, under the auspices of the Christian and Missionary Alliance.

T. B. Davis, a present student, during the vacation period, assisted Evangelist J. C. Green at Oconto, Wis. There were about 125 professed conversions.

Miss Helen Byrnes, graduate August, '12, began work September 2 at Pine Bluff, Ark., with Rev. George T. Stephens. She is doing work among women.

Rev. E. C. Shute, '14, after nearly two years service has resigned from Richland Center, Wis., and accepted a call to the First Baptist Church of Chatsworth, Ill.

F. E. Stemme, '12, pastor of First Congregational Church at Berwick, Ia., held union meetings in August with the M. E. Church and reports much blessing on the work.

James Ostema, '03, after a pastorate of nineteen months in the Lawndale Tabernacle, accepted a call to the pastorate of the Community Congregational Church, Chicago, beginning September 2.

Harry Dixon Loes, '15, has been with the Burke-Hobbs Party for one year as soloist and musical director, and now is associated with George E. Moody party for the remainder of this year.

W. Teeuwissen, '16, has accepted a call to a position as Religious Work Director with the Y. M. C. A. in the cantonment at Rockford, Ill. He began his new duties September 14.

Vincent Mulligan, '15, is with the Army Medical Corps in France. He has enjoyed working occasionally with the Soldiers' Christian Association, and says it is doing a splendid work for the Lord.

Clarence S. Smith, '15, who for the past year and a half has been laboring in the Michigan United Brethren Conference, has been appointed by the Miami Conference of Ohio to serve the West Elkton (O.) United Brethren Church.

Rev. Wm. T. Russell, '08, has been installed as pastor of the Presbyterian church at Holyoke, Colo. Mr. Russell had the honor of being appointed as a representative of the Board of Home Missions of the Presbyterian Church to attend the summer school at Estes Park, Colo.

A. D. Weir, '95, writes as follows: "I have finished the course of training for the Y. M. C. A. war work at Estes Park and have an

appointment as a war work secretary; and have been assigned to Camp Clark, American Lake, Wash., where I take up my new work September 15."

Clara Mabel Nelson, '00, writes: "I am closing fifteen years of service in the New First Congregational Church, Chicago, having come directly here after my two years' course at the Institute. I am to take a year's work at the Congregational Training School for Women, beginning October 1."

Miss N. Grace Coolidge, a recent student, is now making a canvass of the Polish work in the vicinity of her home, Greenfield, Mass. The hope is that the Baptist State Missionary Society may be able to assume a work among them of which she will have charge. She asks our prayers to this end.

Frank R. Dudley, '13, pastor of the Presbyterian church at Azusa, Cal., has been given a six months' leave of absence from his church to become a member of the Religious Work Corps stationed at Camp Kearney, Linda Vista, Cal. There will be seven members of the corps and they will have entire charge of all religious work for many thousand men.

Mrs. R. S. Coulter, '14, while attending her invalid mother at Girard, Ill., the past year, was asked to teach a women's Bible class. One of the members writes of her: "We invited her to our meetings and finally gave the class over to her. She did us much good, teaching us to study systematically, by book and by chapters. She won the hearts of all by her sweet Christian character."

Rev. Hodge Yessayan, '13, of Cesarea, Armenia, has been doing missionary work among the Armenians and Greeks of Chicago, under the auspices of the Chicago Tract Society. Mr. Yessayan is also a graduate of the Chicago Theological Seminary, and has now accepted the pastorate of the Congregational church at Mott, N. D. He had the misfortune of losing all the members of his family in the last massacres of Armenia.

J. Wesley Smiley, '12, since graduation has been in home missionary work in Alberta Province, Canada. He is now taking the regular course for the Methodist ministry, spending five months in the field and seven months at college. When he returns to college October 1 he says his field, covering two missions and eight preaching places, will be left without a pastor. He is the only Protestant preacher in that territory.

A letter from William E. Pietsch, '12, was recently received, from which we quote the following: "Since the first of the year the Lord has changed our plans and instead of going to China as we expected to do last February we have become interested in the work right here in Honolulu that we expected to do

in China. We have opened a home for poor untrained women and children. We have seventy-five at the Home at present and are just moving to a fifteen acre farm. There are nine different nationalities at the Home and you can understand what varied problems we have. We ask for your prayers,—both the faculty and the student body. We look back with pleasure to the happy season spent with you all."

Rev. Wm. Iley, '11, of Bruce, Wis., writes appreciatingly of his stay at the Institute. He says it is bearing fruit to the glory of God and to the extension of His kingdom. Mr. Iley is pastor of a circuit, having three churches and one schoolhouse. His territory covers nearly fifty miles, over which he travels with a horse and buggy, one church being eighteen miles away. He preaches three times every Sunday. He is rejoicing over a revival meeting recently held with Mr. and Mrs. J. J. Pease, '12, there being fifty conversions, resulting in all but two American families uniting with the church, with an attendance at prayer meeting of forty. This was at Comstock, Wis. At another charge at McKinley there were 26 decisions for Christ.

Mr. Homer A. Hammontree, of the Extension Department, has been serving as chorister at the First Presbyterian Church, of Greensboro, North Carolina, for several months. Upon the closing of his engagement, the Session and Deaconate of the church unanimously adopted the following resolutions:

"Resolved, That this joint body of officers of the First Presbyterian Church of Greensboro, North Carolina, express to Mr. Homer Hammontree its deep satisfaction with and appreciation of the splendid services he has rendered to this church for the last three or four months. Mr. Hammontree came to us a stranger and in a few days, by his pleasing personality and by the force of his character, has established himself firmly in the affections of the officers and of the congregation. He has in this short time built up a splendid choir and has done much to improve the singing of the Sunday-school and of the congregation. But this has been only part of his work. He has held a very large number of evangelistic meetings with the pastor, and has been of the greatest service in all lines of Christian work. He has taken an active part in the Sunday-school and in the Men's Bible Class, and in all of these capacities his work has been most gratifying and useful.

"Resolved, Further, that we see him leave with the most sincere regret, and were it not for the fact that he feels that he can do greater service in the evangelistic field we would use our best endeavors to make permanent his relationship with this church."

Hugh Ash, '13, and his work in building up the New York Settlement Presbyterian Church at Hamilton, Mo., received quite a lengthy write-up in one of the secular daily papers of that city. Less than two years ago Mr. Ash was called as pastor to serve half time. Within a year from that date the membership was strong enough to call Mr. and Mrs. Ash (Gladys Pipe, '13) to devote their entire time to the work.

FROM PRIVATE H. WOOLNOUGH (529054)

"Somewhere in France.

"August 9, 1917.

"My dear Dr. Gray:

"I am just dropping a few lines to you, thinking you would appreciate such from one of the old-members of the great Institute family. I know how interested you are to learn of their whereabouts and well-being after leaving home.

"You will observe that I am in the war zone. I have been here about two months, and experienced already what modern warfare means. I have lodged in the much-talked about dug-out, trugged along in the trenches, witnessed the result of shot and shell, etc. I assure you the environment is not at all desirable, but what does one think of that, when he knows that the cause he is engaged in is a righteous one?

"I am connected with the Eighth Canadian Field Ambulance, B. E. F. France, which address will find me.

"We fare well, comparatively. Just now our unit is out for a rest, some distance behind the line, where we have charge of a small hospital. The surroundings are congenial, right out in the country, amid flowing fields of grain and other growing crops.

"Spiritually, we have church parades, Y. M. C. A. and Church Army meetings, conducted by the chaplains. I never appreciated so much the sweetness of God's Word as now. Since coming over here I have very profitably reread the epistles of Paul, and am now in his second one to Timothy. I was much struck with 2 Timothy 2:4 this morning.

"My two brothers are embroiled, one in the Cheshires, and the other in the Coldstream Guards. The former has spent ten months at the front, when he received injury to his left hand coming in contact with barbed wire, while crawling on his hands and knees on patrol duty. He has recovered, and expects to return soon.

"I presume the whole of the States are very active in view of entering the fray. Already a (cut by censor) * * * I hope I shall run up against some of them.

"May I now ask a favor of you. I am re-

luctant to doing so, but a little such reading as "The Christian Workers Magazine" contains is scarce, therefore if you could kindly forward me one, just one occasionally, as more than one will be an encumbrance, I would appreciate it very much indeed. Perhaps some one would delight in being responsible in forwarding me their old one. An old one will be as acceptable as a new one.

"Post graduates J. A. Johnson and L. Kelly came over with me, but are not with me now. We were all divided when we reached France. "I trust the Institute is progressing favorably.

"This month, I recall, will conclude the summer term. I trust a good number of new students will be forthcoming for the new term, that the war fever will not hurt the usual attendance very much, but I presume it will affect it somewhat.

"Kindly convey my regards to Drs. Fitzwater and Ralston, Messrs. Fellers, Haavind, Pope, Sutcliffe, Meeker, Mrs. Russell, and Miss Thomas. I remain,

"Yours truly in Him,

"Henry Woolnough, '13."

BORN

To Rev. and Mrs. F. J. Keifer, '11 (Flora Daniel), a son, Thomas Henry, August 26, at Paoli, Ind.

To Mr. and Mrs. Gerhard A. Jacobson, '16, a daughter, Doris Louise, July 2, 1917, at Chicago.

To Mr. and Mrs. W. F. Linderman, '04, a son, August 29, 1917.

To Rev. and Mrs. F. E. Logee (Evelyn Shearer, '14), a son, Floyd Emerson, Jr., August 24, 1917, at Monon, Ind.

To Mr. and Mrs. Amos Oyer, a daughter, Ethelyn Sarah, September 5, 1917, at Chicago.

To Rev. Arthur Grunewald, '10, and Mrs. Grunewald (Alice Oosterhuis), a daughter, Alice Miriam, August 26, 1917, at Wild Rose, Wis.

MARRIED

Murray Ness, '17, and Mary M. Ruler, at Washington, D. C., July 23.

Clarence R. Ferguson, '14, and Ethel Closson, '13, and H. Framer Smith, '13, and Mary Closson, '13. A double wedding at Independence, Ia., September 12, 1917.

William Douglas McCallum and Jessie Libby Hagerty, '98, August 24, 1917, at Spokane, Wash. At home at Nighthawk, Wash.

Carl Edwin Andrews, '16, and Bertha May Bell, '05, July 16, 1917, at New York City. At home at Torrington, Conn.

DIED

Eldo H. Johnson, '09, died Sept. 12, at Ottawa, Ill., after an illness of several months.

The Gospel in Print

TASTE IS CHANGING

How War Modifies the Call for Books

Since the war began, publishers and librarians are agreed, there has been a great revival of interest in serious literature. People are turning more and more from light, frivolous fiction to books dealing with vital aspects of life—history, philosophy, science and the like.

This is a most desirable development. But to produce fully beneficent results it needs to be followed by a secondary development—the revival of home libraries.

Good books should be owned as well as read. They should be owned in order that they may be read often.

A good book—a really good book—contains so much that it cannot be adequately taken in by a single reading. Besides, if read only once, much of its inspiration and information is likely soon to fade from the reader's consciousness.

Therefore it ought to be owned so that in leisure moments it may be picked up again and again. Thus its message will be fully and lastingly conveyed, to the enrichment of the lives of those who read and reread it.

Of course, this does not mean that people should read only books which they can afford to own.

Many good books are too expensive to be widely bought. And most people cannot afford to build up a large home library.

Accordingly the public library should be used, and used often. But, in addition, whenever a book seems to be specially significant, the effort should be made to acquire it as a personal possession.

This may involve some sacrifice. But sacrifices made in order that good books may be bought are in reality most profitable investments.

There are many ways in which people thoughtlessly waste money. A little reflection will disclose some means of saving for book buying. And good books frequently read and thoughtfully considered always return most handsome dividends.

If, therefore, your home is now without books, begin at once to start a library of your own.

But don't go at this with a rush. Buy your mental food as you would buy food for your body, making an intelligent effort to get only what is really wholesome and nourishing.

And put your books in the pleasantest room in your house. Don't stow them in out-of-the-way corners.

(Concluded on page 157.)

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospel of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named from August 10 to September 10, 1917, inclusive:

Prison Book Fund:

Pennsylvania, 916 books, and 300 Gospels.
Kansas, 240 books, and 240 Gospels.
California, 75 books, and 75 Gospels.
Arizona, 100 books, and 175 Gospels.
Maryland, 950 books.
Georgia, 30 books, and 30 Gospels.
New Mexico, 100 books, and 125 Gospels.
Alabama, 20 books, and 20 Gospels.

Army and Navy Book Fund:

New York, 1,350 books, 1,350 Gospels, and 100 Pocket Treasury.
Oregon, 7 Gospels.
Georgia, 450 books, and 750 Pocket Treasury.
Illinois, 1,257 books, 500 Gospels, 1,000 Pocket Treasury, and tracts.
Virginia, 210 Gospels.
Florida, 100 Gospels.
Missouri, 180 books.
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Tennessee, 200 Gospels, and 550 Pocket Treasury.
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Maryland, 23 books, and 100 Gospels.
Kansas, 150 Pocket Treasury.
Pennsylvania, 250 books, 300 Gospels, and 160 Pocket Treasury.
Rhode Island, 500 books, and 1,000 Gospels.
New Jersey, 250 books, and 75 Gospels.
Iowa, 24 Gospels.
Arkansas-Texas, 210 Gospels, and tracts.
Massachusetts, 44 books, 315 Gospels, and 300 Pocket Treasury.
New Hampshire, 300 Gospels.
Washington, 62 books, and 25 Gospels.
Rizal, P. I., 100 Gospels.
Indiana, 200 Gospels.
Texas, 1 book, and 500 Pocket Treasury.
North Dakota, 250 Gospels, and 250 Pocket Treasury.

Spanish "Way to God" Book Fund:

Argentina, S. A., 100 books.
Guam, Guam, 20 books.
Donna, Tex., 20 books, and 20 Gospels.
Colombia, S. A., 20 books.
Mayaguez, P. R., 100 books.
Juana Diaz, P. R., 100 books.
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Hospital Book Fund:

Illinois, 300 Gospels.

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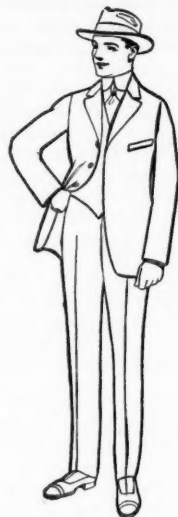
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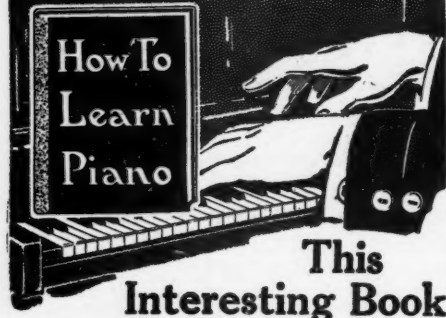
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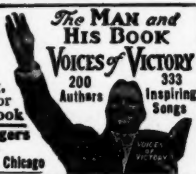
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SUNDAY-SCHOOL LESSONS

(Continued from page 129.)

our leader, we may shout in anticipation of victory.

"He was drinking, he and his kings" (v. 12). Intemperance among national leaders has always been a curse in the world. Minds inflamed by drink mistake the motions of inebriety for patriotism. Wise students of history believe that our national problems resulting in the great Civil War could have been solved without blood-shed had Senators and Congressmen been free from the inflaming results of drink.

"Hast thou seen all this great multitude" (v. 13). Numbers have nothing to do with power when God is concerned. When God rises in power, human multitudes are as nothing.

"By the young men of the princes of the provinces" (v. 14). Victory was promised to Ahab through the marshalling and leadership of young men. Modern life demands the mustering of the young for the battle against intemperance, impurity and all forms of world evil.

"But Benhadad was drinking himself drunk in the pavilion" (vv. 16-21). The battle was lost to Benhadad not simply because he was incapable of leadership but because he was on the wrong side. His drunkenness was but one symptom of his depravity and rebellion against the ways and truth and God.

TASTE IS CHANGING

(Continued from page 151.)

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